

A  
GOOD WIFE  
GODS GIFT:

AND,  
A WIFE INDEED.  
Two Mariage Sermons.

By THOMAS GATAKER B. of D.  
and Pastor of Rotherhith.

PROV. 12. 4.

*A vertuous Woman is a Crowne to her Husband: But she  
that shameth him is as rottenesse in his Bones.*



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TO THE WOR-  
SHIPFULL MY LO-  
VING COSENS, Mr. IOHN  
SCVDAMORE of Kenchurch in He-  
reford-shire, and Mr<sup>s</sup> ELIZABETH  
SCVDAMORE his Wife, many  
happy daies together, with all true  
Blessednes, both temporall  
and eternall.



*R*ight deere, and  
vnfeinedly belo-  
ued in Christ Je-  
sus, I haue a long  
time much desi-  
red some good  
occasion of testi-  
fying mine hearty affection to your  
selues in particular among others of

that Familie, which I acknowledge  
my selfe so deeply indebted vnto. And  
I seeme now at length to haue lighted  
on that, that I haue so long longed for.  
Being to publish a wedding Sermo  
Mr. W. Br. of a worthy Friend deceased, (which  
I wish, if Gods good will had so beene,  
he had liued to doe himselfe) contain-  
ing matter concerning the holy dispo-  
sition & Christian managing of Ma-  
riage Feasts; I thought good to ad-  
ioyne to it (being it selfe but short)  
some Meditations of mine owne, of  
somewhat a neere subiect, the occasion  
of such Feasts, to wit, A good Wife,  
by Salomon said to be Gods Gift.  
That which here I adresse vnto you,  
as to remaine a Monument of mine  
heartly wel-wishing vnto you, so to  
abide by you, as a Monitor to put you  
both in minde, what a blessing of God-  
you

you enjoy either in other, and what  
cause you haue to be thankfull to him  
either for other. Since it pleased God  
by his prouidence and your Friends a-  
greement to bring you together, and to  
knit that sacred knot betweene you, If  
haue not yet bin so happy, as to be an  
eie-witnes of your Christian and religi-  
ous cohabitation & conversation: but  
haue by many beene informed of it, to  
my great ioy, that you tread both in  
the steps of your pious Parents, and  
therein shew your selues to be their  
Children, <sup>a</sup> not according to the <sup>a. Rom. 9. 8.</sup>  
flesh onely, but (which would haue  
bin their greatest comfort, had they  
suruiued to haue seene it, and shall be  
your chiefest happines both here and  
hereafter) according to the pro-  
mise, euen of eternall saluation, an-  
nexed to the gracious Couenant of  
Faith



tites and Canaanites, then <sup>h</sup> right <sup>h</sup> Rom. 6. 4, 7. Vide  
 Hebrews, or <sup>i</sup> true Israelites, though <sup>Aug. epist. 100.</sup>  
 they come of Abraham or Israel ei- <sup>i</sup> Iohn 1. 47.  
 ther after the flesh. They are not  
<sup>k</sup> the Israel of God, vnto whom the <sup>k</sup> Galat. 6. 16.  
 blessing is promised of mercy and <sup>Psal. 128. 6. &</sup>  
 peace; yea of <sup>l</sup> peace, peace; that <sup>i</sup> Esay 26. 3. & 57.  
 is, of <sup>m</sup> much peace, <sup>n</sup> true peace, <sup>m</sup> Psal. 119. 165.  
<sup>o</sup> all manner of peace, such peace <sup>n</sup> Iob. 14. 27.  
 as <sup>p</sup> no wicked one euer had or can <sup>o</sup> Pacem omnimo-  
 haue. Which <sup>q</sup> peace far surpassing <sup>dum. Iun.</sup>  
 all humane conceipt, that you may <sup>p</sup> Esay 48. 22. &  
 constantly retaine in part here, and <sup>57. 21.</sup>  
 attaine finally vnto the full fruition <sup>q</sup> Philip. 4. 7.  
 of it hereafter; <sup>r</sup> hold on, I beseech <sup>r</sup> Philip. 3. 16.  
 you, in that good course, that by Gods <sup>Apoc. 3. 11.</sup>  
 goodnes you haue already entred into,  
 and haue made some good progresse in.  
 Hold on, I say: yea <sup>s</sup> hold out: For <sup>s</sup> Heb. 3. 6, 14.  
<sup>t</sup> it is holding out to the end, that <sup>t</sup> Matthe 24. 13.  
 must bring you to <sup>u</sup> the end of your <sup>Apoc. 2. 10.</sup>  
 Faith, <sup>u</sup> 1 Pet. 1. 9.



Faith, the saluation of your  
 Soules. *And that you may so doe; (be-  
 cause* <sup>x</sup> standing still is dangerous;  
*and* <sup>r</sup> unlesse daily we win ground, we  
 soone fall behinde hand and goe back-  
 ward;) let it be your continuall care?  
 and constant endemour, <sup>z</sup> to grow in  
 grace and in the knowledge of  
 our Lord and Sauour Iesus  
 Christ; to whom bee glory both  
 now and for euer: *And to whose  
 holy protection committing you and  
 yours now and for euer, I take leaue  
 of you for the present, and rest in  
 Him*

Your affectionate Kinsman and  
 hearty well-wisher,

Thomas Gataker.

<sup>x</sup> Inter perfectum  
 enim & defectum  
 nihil medium repe-  
 ritur. Bernep. 254.  
<sup>r</sup> Unum e duobus  
 necesse est, aut pro-  
 ficere, aut prorsus  
 deficere. Idem de  
 diuers. 36.  
<sup>z</sup> 2 Pet. 3. 18.  
 Necesse est autem  
 ut quisque  
 in gratia  
 et cognitione  
 Domini  
 crescat. Iudith.  
 apud Aristot. Rhet.  
 l. 1. c. 11.





# A GOOD WIFE GODS GIFT.

PROVERBS 19. 14.

*Houses and Riches are the Inheritance of the Fathers: But a prudent Wife is of the Lord.*



HERE be two things especially that commend a worke, <sup>a</sup>the Author, and the Matter. Both of them conspire to commend this Booke, as in the Title of it they are both expressed.

<sup>a</sup> Autor opus laudat. - Ouid de pont. lib. 4. eleg. 9.

<sup>b</sup> The Proverbs, or Parables of Salomon, the Sonne of David, King of Israel.

<sup>b</sup> Prov. 1. 1.

For the Author, (to omit the Principall, <sup>c</sup> Gods Spirit: for, <sup>d</sup> All Scripture is inspired of God: ) the Penman of it was Salomon, <sup>e</sup> the wisest meere man that euer was in the world since Adam, by the testimonie euen of wisdom it selfe.

Author.

<sup>c</sup> 1 Pet. 1. 21.  
<sup>d</sup> Πᾶσα γραφή θεοῦ ἐκφραστὴς ἐστίν.

<sup>e</sup> 2 Tim. 3. 16.  
<sup>f</sup> 2 Chron. 1. 12.  
<sup>g</sup> 1 King. 3. 12.

Matter.

For the Matter; it is Proverbs or Parables, (as the

B

word

# A good Wife Gods gift.

בְּשִׁלְבֵי אֲדָמָה  
quod ex-  
celsis & domina-  
re significat.

Αἱ ἐξουσίαι = sive  
dignitates, quæ vi-  
tæ Domine & mo-  
deratrices esse di-  
bent. Cartwright in  
Prov.

## Coherence.

ε Vers. 13.

h Vers. 14.

i Vers. 13.

κ Τὸ γὰρ ἐνδοξὺν  
μακάριον βασιλεὺς  
οὗ ἐν τοῖς ἡπεί-  
λοις κ; πυρρὸς  
τὸ πνεῦμα καὶ κατα-  
καίει τὸ ἐξωθεν  
κρυφὸν καὶ κρύμα τοῦ.  
Plut. de tranquill.

Dolores eo acerbio-  
res, quo interiores.  
Aug. in Psal. 45.

l Molestissimū ma-  
lum intestinum &  
domesticū. Bern. in  
Caus. ser. 29. & 33.

m Matth. 10. 36.

Nica 7. 6.

n Ἰθὺμα καὶ οὗτος  
γαίτων, ὅπου τ'  
ἀμαδὸς αὐτοῦ ὄνει-  
ται. Εὐμολοῖ τοι  
πῦρ, ὅς ἐστι καὶ  
γαίτων ἐξ ἑαυτοῦ.  
Ouid' αὖ βέος ἀπεί-  
λοισ' εἰ μὴ γαι-  
των καὶ οὗτος. He-  
siod. oper. Hinc The-  
misticles καὶ οὗτος  
μακάριον καὶ ὄνειδος ἐκαστος; ὅτι κ; γαίωνα χενεὶ ἰ. Plut. apophib. Est vetus verbum,  
aliquid male esse propter vicinum malum. Plaut. Merc. act. 4. sc. 4.

word in the Originall signifieth) *Master-sentences*, such as rule or sway, and are or may be of principall use in mans Life.

Now consisting for the most part of such *Aphorisms* and short Sentences, from the beginning especially of the tenth Chapter; it is not necessarie, that they should haue any coherence one with another; neither indeed for the most part haue they.

Yet this and the next before it, haue some connexion: & the former being of the inconuenience that commeth by a bad wife;

<sup>h</sup> This latter of the benefit that a good wife, that a wife and a discreet woman bringeth with her.

There *Salomon* compared two grand evils together, and made a bad wife the worse of the twaine:

Here he compareth two great benefits together, and maketh a good wife the better of the two.

For the former; <sup>i</sup> *A foolish sonne*, saith *Salomon*, is his fathers sorrow: and a brawling wife is as a continuall dropping.

<sup>k</sup> *Mala intestina gravissima*. Evils are the more grievous, the neerer, and the more inward they are; as diseases in the entrailes. And <sup>l</sup> *mala domestica*, domesticall evils, vex a man most, when <sup>m</sup> a mans enemies, as our Sauour speaketh, are those of his owne house.

<sup>n</sup> It is no small inconuenience to dwell neere a bad neighbour; were such a one further off vs, he would be lesse troublesome to vs. And surely if to haue good neighbours be a matter of no small mo-

ment,

ment, then somewhat also it must needs be for a man to want such, and much more for a man to haue them that dwell neere him euill-affected toward him. An euill at the next doore may be bad enough, and may proue ouer troublefome; an euill within doores, at home, in a mans owne house much more.

But againe within doores there are degrees also :  
in a mans owne familie there are some neerer than  
others. A °sonne is neerer than a seruant, and P a wife  
than a sonne. ¶ It is a sore crosse to be troubled, and it  
be but with bad seruants. It is no small vexation for  
a man to find vntoward & vnfaithful cariage toward  
him \* *in those that eat his bread*, that feed at his boord;  
much more to sustaine it at the hands of her, that taketh  
vp the same bed with him, *that lieth in his bo-  
some*. No euill to a bad bed-fellow, \* to a bosome-  
euill, to that euill that lieth next the heart, either  
within or about the breast.

Againe, though true mercy and compassion in some measure extend it selfe vnto all those, whose miseries and calamities we are acquainted with : yet the misfortunes of our deare friends affect vs more than of meere strangers : And \* the wrongs and injuries offerred vs by professed and pretended friends we are wont to take more to heart. " *It was not mine enimie, saith David, that did me this wrong ; for then I could haue borne it. But it was thou, o man, my companion, my guide, and my familiar friend.*

But Brethren are neerer than Friends. And how-  
soever *Salomon* truly saith, that \* a Friend sometime  
sicketh closer to a man than a Brother: yet in nature a

B 2

## Brother

• *John 8. 25.*

P 1 Sam. 1.8.

9 Quot servi, tot  
hostes. Sen. epist. 47.  
Macrob. Sat. lib. 1.  
c. 10. & Fest. lit. Q.  
Quot servi, tot in-  
res. Serv. ad Virg.  
ecl. 3.

<sup>6</sup> r *Psalm*. 41.9.

*Joh 13:18.*

<sup>c</sup> Mica. 7. 5.

\* Θάλητης ἐν κολ-  
πυς ὄριν. Aesopum  
apud Gabrian. Co-  
luber in sinu.

1 Qui ignotos le-  
dit, latro appella-  
tur; qui amicos,  
paulo minus quàm  
paricida. Petron.  
Satyr.

" P/55.12,13,14.

x Prov. 18. 24.

Μαῖζον ἀγαθὸν ἢ  
φιλία τῆς συγγε-  
νεῖας· ἀλλ' ὡς γὰρ  
συγγενείας οἱ φί-  
λοι χεῖρται· ἀ-  
νὰ δ' ἐφίλειαν ἐπὶ  
οἱ σφόδρα ἐγγυὺς  
ἐφίλειμοι. Diom.  
Chrysof. orat. 3.





## 5

<sup>u</sup> Prov. 19.13.

B 3

that

that vexeth him so that it driueth him out of doores.

\* *Prov. 27. 15.*

Yea \* *as a dropping in a rainie day*, when it is foule without and it droppeth within. So that it maketh a man at his wits end, vncertaine whether it be better for him to be abroad in the raine, or to bide within doores in the dropping. And for this cause *Augustine* compareth *an euill Conscience to a bad wife*, (and it may seeme that he pleased himselfe somewhat in the similitude, \* he maketh vse so oft of it: ) which when a man hath many troubles and afflictions from without, and would looke home, hoping for some comfort from within, is much more troublesome to him than any of those his outward crosses are; is as a rocke or a shelve to Sea-men in a storme, where they hoped to haue found harbour and shelter against it.

† *August. in Psal. 33. & in Psal. 35. & in Psal. 45. & alibi.*

Yea further, not *as a dropping* only that driueth a man from his house and home, and that when it raineth; but \* *as a continuall dropping* in such a day: So that <sup>b</sup> a bad wife is worse than a quartane ague, wherein a man hath two good daies for one euill. He that hath an euill wife, is as one that hath an euill soule, a guilty conscience, that euermore sticketh by him, that euery where accompanieth him, is a continuall euill companion with him <sup>c</sup> at bed & boord, <sup>d</sup> such as he cannot shift off or shun. And no maruell therefore if it be deemed the greatest temporall euill, because the most continuall, and the most inward, for a man to be matched with an euill wife, or a woman with an euill husband: For what is said of the one, is as true of the other, the relation betweene them being alike.

\* *Prov. 19. 13.*

<sup>b</sup> Οὐ γὰρ ἄνθρωπος δύναται ἵκεν διὰ τὸν ἄνθρωπον, ὅτι οὐδὲν ἔστιν ἡμῶν ἡμῶν. *Simonid.*

<sup>c</sup> In cubiculo, in cubiliis. *Aug. in Psal. 45.*

<sup>d</sup> *Quam nec sugere, nec sugere liceat. Bern. in Gant. 33. & Lips. in polit. Conscientiam enim à Deo (conscientiam individuum) accipimus, quæ diuelli à nobis non potest. Cui. pro cluent.*



## A good Wife Gods gift.

7

To draw all to an head then. An vnkinde Neighbour is a crosse: but an vnfaithfull Friend is a great crosse; an vnnaturall Brother a greater; an vngriuous Childe yet a greater: but a wicked, vnquiet, or disloyall wife is the <sup>e</sup> greatest of all, and if we beleeue Salomon, goeth beyond them all. In regard whereof he also els-where pronounceth, that *it is better to abide on a corner of the house top without, than to continue with such a one in a wide house: yea that <sup>h</sup> it is better to line in the wilderneffe with the wilde beasts, than with such.*

But to leaue this that is without my Text, and yet next doore to it, (so neere here doe good and bad neighbour together) and to come neerer home: Some it may be hearing Salomon speake on this manner, might say, as our Sauours Disciples sometime said, *if the case so stand betweene man and wife, it is good then not to marry.*

Now to such Salomon seemeth to answer in the words of my Text, that *It is not euill to marry, but it is good to be warie: that it is not the abuse or badnesse of some, that ought to make Gods ordinance the lesse valued, or the lesse esteemed, being in it selfe and of it selfe a matter of great benefit: that as the inconuenience is great and grievous that a bad wife bringeth with her; so the benefit on the other side is no lesse that cometh by a good wife, by a wife and a discreet woman: who is therefore here commended as a speciall Gift, as a principall blessing of God, such as goeth beyond any other temporall blessing whatsoever. And surely <sup>k</sup> as there is no greater temporall crosse or curse than the one; so is there no greater temporall blessing than the other.*

Now

<sup>e</sup> TI γὰρ ἡσυχία  
αἰ ἔλκετο καὶ τὸν  
ἡ εἰς τὸ κακόν  
Sophocl. Antigon.  
<sup>f</sup> Οὐκ ἔστιν ὅτι  
τῆ κακῆ κακὴ  
γυνὴ. Menand.  
Penus malum est  
omnis mulier mala.  
S. Prov. 21. 9. &  
25. 24.

<sup>h</sup> Prov. 21. 19.  
Sivac. 25. 18, 22.  
Οὐκ ἔστιν ἀνθρώπου  
ἀγέτωτος κακὴ  
γυνὴ. Menand.  
Mala mulier quavis  
sera truchentior. H. Steph.

Summe.

<sup>i</sup> Matth. 19. 10.  
<sup>k</sup> Οὐ γὰρ ἡ  
γυναικὶς ἀνὴρ  
ἀνίστηται  
τῆς ἀρχῆς τῆς  
ἐκείνης καὶ ὡς  
ἐξ ἑαυτῆς ἔστιν.  
Hesiod. Γυναικὶς ἡ σὺν  
ἡμῖν ἀνὴρ ἀνίσταται.  
Ecclesiasticus 25.  
ἡ γυνὴ ὡς ἑαυτὴν κα-  
λεῖται. Simonid. apud  
Clem. Alex. Strom.  
l. 6. Sors potior ma-  
liere proba non co-  
tigit unquam. Vlla  
vno; contrag. mali  
nil tetrins i squam  
est. Erasim. Tυχὴ  
γὰρ οὐκ ἔστιν ἡ  
σωτηρία. Menand.  
Salus & exitum  
mulier est edukus.  
H. Steph.

<sup>1</sup> Vers. 13.

m Psal. 4. 6. Τα  
 ῥήματ' αὐτῶ-  
 ποιαι πρῶτατα.  
 Antiphones. - ὅς  
 γ' ἀφ' ἑξ Εἰς  
 παῖτες, καὶ αἰ-  
 τὰ χρῆματα Οὐ-  
 τισι θεοῖς τὰλ-  
 λα. πῦτα δ' ὁ-  
 γα Sophocles. Χρῆ-  
 ματα γὰρ ὧν ἡ  
 πύλας θεοῖσι  
 βεβῆται. Hesiod.  
 Prima seiv vota  
 et  
 evictis notissima  
 templis, Divitie ut  
 crescant. - Iuvon.  
 sat. 10 Totis popu-  
 lis in alijs d's oris,  
 in hac convenit: hoc  
 suspiciunt; hoc sibis  
 hoc suis optant. Sen.  
 epist. 115.

*Meaning.*

n Prov. 22. 1. Κα-  
 λὸς ἀνὴρ κρείσσον  
 ἢ πᾶν τι. Menad.  
 o Prov. 31. 19.

p Prov. 10. 21.

Aἴψα διδάσκει.

Pindar. Pyth. 8.

Ὅς ὁ θεὸς ἐν

εὐρυτείᾳ βεβῆται.

Aeschyl. Theb.

q Psal. 127. 1, 2.

r Deut. 8. 18.

- ἢ ἡ ἐξ ἡμῶν

παῖς Μη σὺ μὲν

κρὶ πένω, τοῖς θεοῖς

σφοδρὸν δοκεῖ πρὸς

αὐτοῖς βίαν κα-

ταῖς ἐν τοῖς θεοῖς μνηστῆρας.

Pind. Pyth. 8.

Now this *Salomon* to shew, as<sup>1</sup> before he compa-  
 red two great evils together, and found a bad wife  
 to be the worse: so here hee compareth two great  
 benefis together, and affirmeth a good wife to be  
 the greater.

House and possessions, wealth and riches, land  
 and living is<sup>m</sup> that, that most men regard, and looke  
 after: yea men are wont to seeke wivres for wealth.  
 But saith *Salomon*, as<sup>n</sup> a good name, so a good wife, a  
 wise and a discreet woman is better than wealth; <sup>o</sup> her  
 price is far above pearles: For House and possessions are  
 the inheritance of the fathers; but a prudent wife is  
 of the Lord.

Which yet we are not so to vnderstand; neither  
 the former part, as if worldly wealth, and riches, and  
 possessions were not Gods gifts: for <sup>p</sup> It is the bles-  
 sing of God that maketh a man rich: <sup>q</sup> unlesse he build  
 the house it will never be built: and <sup>r</sup> it is he that gi-  
 ueth men power to gather wealth together.

Nor yet againe the latter part; as if Parents had  
 no hand, right or power in disposing of their chil-  
 dren, or in advising them and providing in that  
 kinde for them. <sup>s</sup> *Sampson* requireth his Parents  
 consent. And <sup>t</sup> God chargeth his people not to  
 make marches betweene their children and the *Ca-  
 naanites*, either by giuing their daughters vnto the  
 sonnes of the *Canaanites*, or by taking the *Canaa-  
 nites* daughters vnto their sonnes: which he would  
 not doe, were not they at all to deale in the dispo-  
 sing of them. And many, no doubt, would they

ἰδὲν ὅτι ἐν τοῖς θεοῖς μνηστῆρας. Τα δ' ἐν ἡμῶν καὶ τῶν θεῶν ὁ μνηστῆρας.

Iudg. 14. 2. Deut. 7. 3.

take

## A good Wife Gods gift.

9

take aduice of their Parents, and not follow their owne fancies, and make their wanton eye, or their wandering lust, their choſer and counſailer in ſuch caſes, might doe much better than for want hereof they doe.

But the meaning of *Solomon* is this only, that the one is a more ſpeciall gift of God than the other; that there is a more ſpeciall hand of God in the one than in the other. As that is a leſſe benefit than this: ſo that is in mans power more than this.

So that two points then here in *Solomons* words offer themſelues vnto vs:

The former, that *A good Wife is Gods gift.*

The latter, that *Gods providence is more ſpeciall in a Wife than in Wealth.*

For the former. *A good wife is Gods gift.* For a prudent wife, ſaith *Solomon*, is of the Lord. And<sup>1</sup> He that findeth a wife, (that is, a good wife, as, a name for a good name, <sup>2</sup> as if an euill wife were no wife, deſerued not the name of a wife :) hath found a good thing; and hath obtained a ſpeciall fauour from God.

It was one of the firſt reall and royall gifts that

<sup>1</sup> God with his owne hand beſtowed vpon *Adam*.

And it muſt needs bee no ſmall matter that God giueth with his owne hand. The Kings Almoner may caſt ſmall ſiluer about: but if the King giue a man ſomewhat with his owne hand out of his purſe or pocket, it is expected it ſhould be a peece of gold at leaſt. The woman was Gods owne gift to *Adam*. And ſhee was Gods gift beſtowed on him,

<sup>b</sup> to conſummate and make vp his happineſſe. <sup>b</sup> Genſ. 2. 18.

Though he were at the firſt of himſelfe happie, yet

C

not

### Points 2.

<sup>a</sup> Td ſtēg dīf.  
ſir 17, 7 aya dūi  
rugg. ſō Kueis ou-  
(vylar dīquēdēz.  
Greg Nac. Epitop.  
Patr.

### Point 1.

<sup>1</sup> Prov. 18. 22.  
<sup>2</sup> Ecclēſ.  
7. 1. Prov. 22. 1.  
& Genſ. 11. 4. El.  
lipſis, qualis eſt &  
Eſai. 1. 18. & Mal.  
1. 14. Viſe Camium  
ibid.

### Reason 1.

<sup>1</sup> Tanquam uxor  
mala ne uxor qui-  
dem ſt. Dīnſ. See  
A Wife indeed.  
<sup>2</sup> Genſ. 2. 22.

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not so happie as hee might be, vntill hee had one to partake with him in his happinesse.

## Reason 2.

\* Genes. 24. 7, 56.

\* Math. 19. 6.

\* Qui creauit hominem sine homine, procreat hominem ex homine. Aug. de verb. Ap. 11. l. 1. c. 1.

\* Pro. 13. 22.

\* Eccles. 7. 16.

\* Γαμος δ' ὁμοῖον ἀνδρὶ καὶ γυναικὶ ἐστίν. Eurip. Menalip.

It was God that at first gaue Adam his wife; and it is God that giueth euerie man his wife to this day. \* God, saith Abraham to his seruant, will send his Angell along with thee, and will prosper thee in thy journey; when he sent him about a wife for his Son Isaac. And \* Those that God hath ioyned together, saith our Sauour, let not man seuer. As Augustine saith, that \* Hee that at the first created man without man, doth now procreate man by man: so he that gaue man a wife at the first immediately, doth still giue men wiues by meanes; good ones in mercie, & euill ones in wrath; the one for solace and comfort, the other for triall, cure, correction, or punishment. <sup>b</sup> No mariages are consummate on earth, that were not first concluded and made vp in heauen: and none are blest here, that were not in mercie made there.

## Point 2.

\* Γυναικὶς ἐστὶν ὁ πῶτος ἀνδρὶ. Menad. Hand facile coniugem nanciscier bonam. H. Steph.

For the latter; There is a more speciall providence of God in a Wife than in Wealth. Humane wisdom and fore-cast, endeouour and industrie, may strike a greater stroke, and haue a more speciall hand in the one than in the other. Men of wealth may leaue their heires land and liuing; but <sup>i</sup> they cannot so easily prouide fit wiues for them.

## Reason 1.

For first, they may bee deceiued in their choise. Many haue good skill in chusing of wares, in valuing of lands, in bearing a bargaine, in making a purchase, that are yet but blinde buzzards in the choise of a wife. Yea the wisest that are may bee soone here ouer-reached. Since all is not gold, as



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we say, that glistereth. <sup>k</sup> The heart of man, saith the Prophet, is deceitfull about all things. And, <sup>l</sup> None can tell what is in man or woman, but their owne spirit that is within them.

Secondly, they cannot lincke hearts as they list. A Father may finde out a fit wife, and thinke such a one a meet match for his Sonne: and her Parents may be also of the same minde with him, as willing to entertaine the motion as hee is to make it; and yet it may be, when they haue done all they can, they cannot fasten their affections. As <sup>m</sup> Faith, so <sup>n</sup> Love cannot bee constrained. <sup>o</sup> As there is no affection more forcible; so there is <sup>p</sup> none freer from force and compulsion. The verie offer of enforcement turneth it oft into hatred. There are secret lincks of affection, that no reason can bee rendred of: as <sup>q</sup> there are inbred dislikes, that can neither be resolved, nor reconciled. When Parents haue a long time beaten the bulsh, another oft, as wee say, catcheth the bird: affections are set some other way, and cannot be remoued. And things fall out many times so vnexpectedly, such strong liking taken to some suddely not once thought on before, and such strange alienation of affections, where there hath been much labouring to lincke them, and that where outward inducements of person, estate, yeeres, &c. haue concurred, that even a naturall mans dimme eye may easily see & discern a more

<sup>k</sup> Ierem. 17. 9.

<sup>l</sup> 1 Cor. 2. 11. Corda humana alienis oculis clausa sunt. Greg. Rom. mor. lib. 25. c. 9. Non est hominis scire quid sit in homine, nisi forte quia ad hoc ipsum fuerit vel spiritu Dei illuminatus, vel angelica informatio industra. Bernin Cant. 65.

### Reason 2.

<sup>m</sup> Fides suadenda non imperanda. Ber. in Cant. 66. Religionem imperare non possumus: quia nemo cogitur ut credat inuitus. Theodoricas apud Cassiod. var. l. 2. ep. 27. Non est religionis cogere religionem, que sponte suscipi debet. Tertull. ad Scap. Quis enim imponat mihi necessitatem vel colendi quod nolum, - et quod velim non colendi? Lactant. inquit. l. 5. cap. 13. credendi. Lipsius polit. l. 4. c. 4. <sup>n</sup> Nescit amor quo (non) libet cogi. Tertull. de pudic. <sup>o</sup> Cant. 8. 6, 7.

<sup>p</sup> Non extorquebis amari. Claud. Honor. Coss. 4. Non ut alia subiectis, ita amor imp. ratur. Neque est vllus affectus tam erectus & liber, & dominationis impatiens, nec qui magis vires exigat. Plin. Peneg. <sup>q</sup> Non amo te, Sabidi, nec possum dicere quare: Hoc vnum possum dicere, Non amo te. Martial. ep. 33. lib. 1.

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speciall providence of God oft carrying things in these cases: And the tongues euen of such are enforced sometime to confesse, as the Egyptian Magicians of *Moses* his miracles, *Digitus Dei hic est, There is a finger of God here*; so with *Rebekkaes* prophane friends, in such Mariage matches; *A Domino factum est istud; This is euen Gods owne doing; and there is no contradicting of it.*

To make some Vse of these Points.

*Vse 1.*

First, Is a good wife such a speciall gift of God? Then is Mariage questionles a blessing, and no small one, of it selfe: one of the greatest outward Blessings that in this world man enioyeth. *Blessed is euerie one*, saith the Psalmist, *that feareth God, and that walketh in his wayes. For thou shalt eat of the labour of thine hands: happie art thou, and it shall goe well with thee. Thy wife shall be as the fruitfull vine by the sides of thine house: and thy Children like the Oliue plants round about thy table. Lo, thus shall the man be blessed that feareth God.* In the first place commeth the Wife, as the first and principall blessing, and the Children in the next. And surely to reason backward to that the Apostle doth: *If the root*, saith hee, *be holy, the branches also bee holy: and, if the branches*, say I, *be holy, then the root that beareth them much more.* So here, *If the branches bee blessed, the root that beareth them much more.* If Children bee a Blessing, then *the root* whence they spring ought much more to bee so esteemed. *Behold, Children and the fruit of the wombe, are the gift of God*, saith *Salomon*. Children are the gift of God; but the Wife is a more speciall gift of God: shee commeth

*Exod. 3. 19.*

*Genes. 24. 50.*

*Psalm. 128. 1, 2.*

*3, 4.*

*1. Rom. 11. 16.*

*Σύμπερος ὁ γαρ  
μὸς, ὅτι τὰν αἰ-  
σθητῶν φέρει καρ-  
πὸν, ὥς ἡ πικρὰ  
ῥίζα. Hieroniles  
de nupt. apud Sib.*

*1. 2. cap. 65.*

*1. Psalm. 127. 3.*

*1. Is enim ex titulo  
auctor videtur.*

in



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in the first place, they in the second: And gifts are vsually answerable to the greatnes of the giuer. It was a wittie answer of a great Prince, when he was disposed to be rid of a bold begging Philosopher: he asked a groat of him, and the King told him, *It was too little for a Prince to giue*; hee requested the King then to giue him a Talent, and the King told him, *It was too much for a Begger to craue*. And surely God indeed in his speciall gifts to vs, is wont <sup>c</sup> to regard not so much what is fit for vs to aske or to expect, as what standeth with his goodnesse and greatnesse to giue.

<sup>d</sup> God, saith Moses, looked upon all that he had made, and behold all was verie good. And <sup>e</sup> Euerie creature, or ordinance of God, saith the Apostle, (and hee had spoken of Meat and Mariage in the words beforegoing:) *is good*. All Gods Creatures and Ordinances are good then; but some are more excellent than others. And Mariage being of this latter sort, it is not holy onely, but euen *honourable* also.

<sup>f</sup> Mariage, saith the Apostle, *is honourable among all men*: and no disgrace then to any man. So are we to esteeme of it, and not to contemne what God hath graced, or to dishonour what hee hath honoured. We shall but wrong the giuer in debasing his gift.

Againe, is a good Wife such a speciall gift of God? Then if we finde in mariage, inconueniences, hindrances, distractions, disturbances: Let vs learne what wee are to ascribe it vnto: Not to Gods gift or ordinance, but <sup>g</sup> to mans corruption abusing Gods gift, peruerting Gods ordinance, and turning

<sup>a</sup> Ἀλλ' ὅτι δόμα.  
Drachmam dare non est regium.

<sup>b</sup> Ἀλλ' ὅτι Κωϊκὸν τὸ ἄντικυ. Talentum petere non est Cynicum. Antigonus Thrasillo apud Plut. in apophth. Et Sen. de benef. l. 2. c. 17.

<sup>c</sup> Non quero quid te accipere debeat, sed quid me dare. Alexand. apud Sen. de benef. lib. 2. c. 16.

Item Persio amico cū ad filias elocandas talea quinquaginta assignasset, is autem decem sufficere assignasset.

Ζολια, ἄντικυ, ἡμεῖς ἔχοντες ἡμεῖς ἔχοντες. Plut. in apophth.

<sup>d</sup> Genes. 1. 31.

<sup>e</sup> Πᾶσα κτίσις.

<sup>f</sup> 1 Tim. 4. 4.

<sup>g</sup> Τίμιος ὁ γάμος. Heb. 13. 4.

Use 2.

<sup>h</sup> Si Dei beneficia vitium prauitate perpendimus, nihil non nostro malo accipimus. Nihil inuenies tam manifeste vitiositas, quod non in contrarium transferat culpa. Sen. quest. natur. l. 5. c. 18.

<sup>a</sup> Iam. 1. 17. Si  
Deus bonus, Dia-  
bolus malus, nec à  
bono quicquid mali,  
nec à malo quicquid  
boni potest proveni-  
re. Aug.

<sup>i</sup> Τοῦτο γὰρ ὁ ὕδαρ,  
ὃς ὁ ἀεὶ ποτὶς  
ἔστι. Aristot.  
de sens. c. 4. Cum  
aqua ipsa nec sapo-  
rem nec odorem ha-  
beat. Plin. hist. nat.  
l. 31. c. 3. Tales sunt  
aqua, qualis terra  
per quam fluunt,  
qualesque herbarum  
quas lauant succi.  
Ibid. c. 4.

<sup>x</sup> Si turbida &  
nebulosa fluunt a-  
que, alui culpa est,  
non fontis: contra  
quod Hieron. in Apo-  
log. ad Pammach.

<sup>i</sup> Visitur aqua per  
plumbens fluens si-  
stular vitrum. Ay-  
cbit. l. 8. c. 7. Vide  
Mercurial. var. lecti.  
l. 2. c. 8.

<sup>m</sup> Tinguuntur, co-  
rumque trahunt si-  
milicudinē, in quo-

rum oram subeundo venere. Plin. hist. nat. l. 2. c. 18. <sup>a</sup> Esai. 58. 5. & 1. 11, 12, 14. Secundum  
libidinem suam celebrando, sua iam, non Dei fecerant. Tertull. aduers. Marc. lib. 2. <sup>o</sup> Improprio  
nihil predest; quia quicquid ad ibum peruenit, prauo usu corrumpitur. Senec. de benef. lib. 5. c. 21.  
Nihil potest ad malos pervenire, quod prosit, inò nihil quod non noceat. Ibid. <sup>p</sup> Potestas à Deo,  
abusus ab homine. Anton. sum. part. 3. tit. 22. c. 2. <sup>q</sup> Qui non litigat caelestis est. Hieron. aduers.  
Iovin. X. quod arg. οἱ κτὶς ἔστιν ἀδελφὸν γυναικὶ τῆς αὐτοῦ γυναικὸς πρὸς τὸν ἀδελφόν. Me-  
nand. Semper habet lites alteraque iurgia lectum, In quo nuptia iacet, minimum dormitur in illo. In-  
ven. sat. 6. <sup>r</sup> Non querimus de auctore nostri Deo, si beneficia eius corrumpimus, & vi essent con-  
grua, efficiamus. Sen. quæst. nat. l. 5. c. 18. <sup>s</sup> Gen. 3. 12.

that to his owne euill, that God hath giuen him for  
his good. For <sup>h</sup> there is nothing but is good as it  
commeth from God. But as pure water may take a  
taint from <sup>i</sup> the earth that it runneth by, or <sup>k</sup> the  
channell that it runneth thorow, or <sup>l</sup> the pipe that  
conueigheth it, and <sup>m</sup> the Sunne beames receiue a  
tincture from the coloured glasse that they passe  
thorow: so our foule hands and filthie fingers oft  
soile and sully Gods Ordinances, and our filth and  
corruption doth oft so taint and infect them, that  
they lose not onely much of their natieue grace, and  
are so strangely transformed, that <sup>n</sup> God himselte  
can scarcely discerne his owne in them, but they  
misle also of their fruit and efficacie, and <sup>o</sup> of good  
and commodious, through our owne default, be-  
come euill and incommodious vnto vs. And as  
<sup>p</sup> Tyrannie in gouernment is not the fault of Gods  
Ordinance, but of mans corruption abusing it: so  
in these cases, the euill and inconuenience is not the  
fruit of Gods Ordinance, but of mans corruption  
accompanying it.

If wee shall finde then in the married estate trou-  
bles and distractions, &c. (as <sup>a</sup> the single life is com-  
monly commended for quietnes;) <sup>r</sup> let vs not ac-  
cuse God; as *Adams* sometime closely did; <sup>s</sup> *The*

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woman, saith hee, *that Thou ganest mee; shee gave me of the tree; and I ate: as if hee had said, If thou hadst not given mee the woman, shee had not given me of the fruit; and if shee had not given mee it, I had not eaten of it.* <sup>a</sup> Gods gifts are all good. But let vs lay the fault where it is; vpon our selues and our owne corruption, that <sup>u</sup> turneth honey into gall, and good nutriment, <sup>x</sup> as the foule stomacke into choller, or, <sup>y</sup> as the spider and toad, into venom and poyson. Else shall we be like those of whom *Salomon* saith; <sup>z</sup> *The folly of a man peruerteth his way, and his foolish heart fretteth against God.*

Secondly, Is a good wife Gods gift? then let those that want them; learne how and where to seeke them. Doeſt thou want a wife, and wouldest haue one, and such a one, as thou maist haue comfort in? Seeke her of God, seeke her with God.

Seeke her, I say, first at Gods hands, seek her where shee is to bee had. Humble thy selfe in the sight of God, and berake thy selfe by prayer and supplication vnto God. <sup>a</sup> *Euerie good gift, saith Iames, is of God from aboue:* and to be sought therefore at his hands: and if euerie good gift, this more specially, that is so speciall a gift, and of so principall vse. And, <sup>b</sup> *Euerie Creature or Ordinance, saith Paul, is to be sanctified by prayer.* And if euerie Ordinance of God should be sanctified by prayer; and it ought <sup>c</sup> *to vshew all our actions,* be they ciuill or sacred: then this also among others, yea this aboue and before others, <sup>d</sup> as that

<sup>a</sup> Οὐδὲν δέουσα  
δωρεῶν. Homer. li.  
ad. 2.

<sup>u</sup> Malm. animam  
omnia in malis ver-  
tit; etiam que op-  
tims specie vene-  
rant. Sen. epist. 98.

<sup>x</sup> Tit. 1. 15. Vse

Galen. de facult. ali-

ment. lib. 1. Dila-  
se in bilem vertent,

stomachos, tumul-

tum Versa ferent.

Horat. sat. 2. lib. 2.

Quemadmodum sto-

machus morbo viti-

atus & colligens

bilem, quoscunque

accepit cibos mutat,

& omne alimentum

in causam doloris

trahit: ita animus

cacius, quicquid illi

commissum, id onus

suum & perniciem,

& occasionem mi-

serie facit. Sen. de

benef. l. 5. c. 12.

Vse 3.

<sup>y</sup> Quaecunque illis

conuenerunt, in na-

turam suam ver-

tunt, & ex se speci-

esa profuturæque, si

meliora darentur,

illis pestifera sunt.

ibid.

<sup>z</sup> Prov. 19. 3.

<sup>a</sup> Iam. 1. 17.

<sup>b</sup> Πάντα κτίσις. 1 Tim. 4. 4.

<sup>c</sup> Πάντα πνεύματος προνοία ἢ προσδοκία. Marc. regul. spirit.

<sup>d</sup> Οὐ πᾶντι ἐπὶ δύσυχον ἐν γαμοῖς, οὐτ' ἐν τυχόντι. ἀλλὰ ποῶν δ' ὅς ἐν τυχῇ καὶ ἐν γαμοῖς ἐν τυχῇ δ' ἐν ἁπλῇ τυχῇ. Menard.

which

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which (through the blessing of God vpon it) may proue a matter of the greatest benefit vnto vs, and without it a meanes of the greatest euill.

*vse 4.*

*2 Tim. 4. 4.*

Yea, seeke her as of God, so with God. Aske counsell at the mouth of God, when thou goest about any such businesse. \* *The Ordinances of God*, saith the Apostle, *are sanctified vnto vs, as well by the word of God, as by prayer.* Then are they sanctified vnto vs by prayer, when wee craue leaue for the vse of them, and a blessing vpon the vse of them by prayer at Gods hands. Then are they sanctified vnto vs by the word of God, when wee haue warrant, and take direction, for what we doe in them, out of Gods word, when we *aske counsell at Gods mouth.* Then wee seeke them with God, when wee seeke them by good meanes, when we seeke them in due manner.

*1 Ioh. 9. 14.*

For when it is said that *a good wife is of God*; wee are not so to conceiue it, that we are in such cases to vse no meanes at all; but that wee are to vse none but good and lawfull meanes, such as God hath appointed, either prescribed or permitted. \* *The wife is bound*, saith the Apostle, *while her husband liueth: but if her husband bee dead, (shee is at libertie to marrie where she will, but yet, <sup>h</sup> in Domino, in the Lord.*

*1 Cor. 7. 39.*

*29 Kuzip.*

*1 Leuit. 18.*

*2 Dem. 7. 3, 4.*

*1 King. 11. 1, 2.*

Wherein they offend; either that goe too neere, matching within those degrees that <sup>i</sup> God hath inhibited: or that goe too farre off, matching <sup>k</sup> with such as for matter of religion they are prohibited to marrie; and so transgressing those rules and directions that the word of God giueth.

As also those that bee vnder the gouernment of others,





1 Genes. 6. 3.

2 El'os eis tis  
desitis dilaap a-  
tis d'vixtu m'x-  
idior. Nescio quis  
apud Eustath.

3 Prov. 11. 12.

Οὐδὲν ωδὸς δὲ-  
ξας κῆλ' αὐτοῦ  
v's. Veteres apud  
Eustath. Ibid. C.  
Δύττω φθ' αὐτῷ  
μᾶλλον ἢ κῆλ' αὐ-  
τός. Euseb. Chrys.

4 Prov. 31. 30. Co-  
lor terra bini atis  
incertus est autor.  
Pallid. de re rusti.  
lib. 1. cap. 6.

5 παντὶ τὸν τὸ ἴ-  
σχυρος κῆλ' αὐ-  
τόν. Clem. Alex. paedag.

6 3. c. 1. Res est for-  
ma fugax: quis sa-  
piens bono. Consulat  
fragili.

7 Sen. Hippo-  
pol. Florem decetis  
singuli carpiunt dies.

8 Sen. Octav. Forma  
bimum fragile est;  
quantumque acce-  
dit ad annos. Eit  
minor.

9 E' spatio  
carpiunt ipsa sua.  
Ovid. art. lib. 1.

10 Κῆλ' αὐτοῦ ἢ κῆλ' αὐ-  
τός. αὐτοῦ αὐτός, ἢ τοῦ αὐ-  
τοῦ αὐτός. Isocr. ad  
Demon. X'v's ἢ

11 πότ' αὐτοῦ. Greg. Naz. orat. 31.

12 αὐτοῦ αὐτός. Chrysost. tom. 8. serm. 15.

13 Virtus non est hereditaria. Non est res beneficiaria:  
non obvenit. Sen. epist. 90.

14 Bona, unde bonum facias, non unde bonus fias. Aug. de temp. 238.

15 Αἰδοῦσα ἑαυτὴν ἑμῶν αὐτοῦ, μᾶλλον ἢ ἑμῶν αὐτοῦ. Themistocl. apud Plut.

Many indeed there are, that chuse their wife by  
theeye: 1 The Sonnes of God saw the Daughters of  
Men to bee faire: and they tooke them wines of them  
where they liked: as if they were to buy a picture or  
an image to hang vp in the house, or to stand some-  
where for a shew. But 2 Beantie, saith the Heathen  
man, without vertue, is like a bait floating without an  
ooke; it hath a bait to entice, but no hooke to hold.  
And, 3 A faire woman, saith Salomon, without discre-  
tion, is like a gold ring in a swin:s snout. 4 Favour is  
deceitfull, and beantie is but 5 vanitie: but a woman  
that feareth God is praise-worthie indeed.

Others againe regard wealth onely; as if they  
went about a purchase, as if they were to marrie nor  
them but their money, 6 as if they were to wed nor  
the wife, but her wealth. But Salomon, when he saith,  
House and Riches are the inheritance of the Fathers:  
but a prudent Wife is of the Lord: hee implieth that  
these things may bee seuered, the one may be with-  
out the other. Lands may come by inheritance;  
when 7 vertue may not. 8 Goods they are where-  
with men may doe good, but not such as make those  
good that haue them. 9 Better it is, said the Heathen  
man, to haue a man without money, than to haue money  
without a man: so better it is to haue a wife without  
wealth, than to haue wealth without a wife. And  
surely, what comfort can a man haue of wealth with

16 Οὐ γὰρ κληρονομία, ἀλλὰ εἰς κοινωσίαν ἐστὶν ἡ πότ' αὐτοῦ.  
17 Virtus non est hereditaria. Non est res beneficiaria:  
non obvenit. Sen. epist. 90. 18 Bona, unde bonum facias, non unde bonus fias. Aug. de temp. 238.

19 Αἰδοῦσα ἑαυτὴν ἑμῶν αὐτοῦ, μᾶλλον ἢ ἑμῶν αὐτοῦ. Themistocl. apud Plut.

20 αὐτοῦ αὐτός. Themistocl. apud Plut.

21 αὐτοῦ αὐτός. Themistocl. apud Plut.

such





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herselfe vp to the eye, as to haue her *inner man adorned* with holy skill and discretion, whereby to carrie herselfe wisely and discretely in that place and condition that God hath called her vnto: That shee may with the *wise woman*, <sup>b</sup> *build up the house*; and be <sup>i</sup> a *crowne*, and <sup>k</sup> a grace to him that hath her. That <sup>l</sup> her Husband and Children may haue cause to blesse her, and to blesse God for her; and count it a blessed time when they came first together.

Let her consider what a fearefull thing it is to bee otherwise. For her that was <sup>m</sup> made for a *helpe*, to proue not an helpe but an hurt: for her that was giuen for a blessing, to proue a crosse and a curse. As one saith of *Eve*, <sup>n</sup> *reast from Adam as a rib, and shot by Satan at him as a shaft*: bestowed on him by God to consummate his felicitie, but made by Satans slight and her owne default, the meanes of his extreme miserie.

Fourthly, let men bee admonished hence, whom to ascribe it vnto, if ought haue beene done in this kinde for them: euen to God himselfe principally, whose speciall gift a good wife is. Let vs take heed how in this case <sup>o</sup> we *sacrifice to our yearme, or burne incense to our net*. Ascribe not what is done for thee, to the mediation of friends, or to thine owne plots and policies, smoothnesse of language, fairenesse of looke, or the like. No: acknowledge God to haue beene the principall agent in the businesse: regard man and thine owne means, but as his Instruments. Of him she is, saith *Salomon*: not <sup>p</sup> as a Creature onely made of him, but as <sup>q</sup> one matched vnto the

<sup>b</sup> Prov. 14. 1.  
Γυναικὸς ἡδαι-  
σῶν οὐκ ἐστὶν οἰκία.  
Menand.

<sup>i</sup> Prov. 12. 4.  
Digna suo coniun-  
xia corona viri.

<sup>k</sup> Prov. 31. 23.  
<sup>l</sup> Prov. 31. 28.

Καλλιστὴ ἄνθρω-  
που εὐχρηστὴ, δι-  
ὰ τὴν ἀγαθότητα  
πάντες οἱ υἱοὶ πα-  
τρὸς ἐπὶ τῇ καρδίᾳ·  
ὁ δὲ ἀνὴρ ἐπὶ τῇ  
γυναικὶ αἵματι δὲ  
ἐπὶ ταῖς πα-  
τρίαις δὲ ἐπὶ τοῖς  
ὄφθαλμοις. Clem. p. ad. 13.  
c. 11.

<sup>m</sup> Genes. 2. 18.  
<sup>n</sup> Μὴλ' ἰλῦθον,  
καὶ βέλους ἐπέμψον.  
Basil. Sel.

Use 8.

<sup>o</sup> Eccles. 1. 16.

<sup>p</sup> Genes. 2. 22. &  
1. 27.  
<sup>q</sup> Genes. 2. 22.

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21

thee by him : nor as knit to thee by his ordinance, but as <sup>r</sup> assigned thee by his providence : For that is it, that *Salomon* here principally aimeth at.

Yea, let them hence learne what they owe vnto God, whom God hath vouchsafed such a blessing vnto. Hath God bestowed such a Wife on thee, as *Salomon* here speaketh of ? It is a precious Iewell ; such as thy Father could neuer leaue thee. It is a greater Treasure than the greatest Prince on earth, than the mightiest Monarch in the world is able to bequeath to his Heire. We see how Parents are oft troubled in making search for their Sonnes, and yet when they haue done their best endeuour, misse of that they desire. Wee might here rise by degrees on the better side, as we did before on the worse. As euils, so good things, the more inward the greater. A <sup>r</sup> trustie seruant is no small blessing ; a <sup>r</sup> kinde neighbour is a great one ; <sup>r</sup> a faithfull friend a greater ; <sup>r</sup> a wise sonne yet a greater ; and a prudent wife the greatest of all : a greater blessing, than any of the former, that yet for temporall blessings may seeme of the greatest. And how do married persons then stand engaged to God about others, whom he hath blessed in their choise ? A great measure of thankfulness owe they vnto him, proportionable in some sort to the blessing bestowed on them.

Yea, as there is a greater measure of thankfulness

Εὐνὴ γὰρ ἀδελφὴς  
καὶ γυναικὸς μετ-  
συνῶ. *Totius uiri  
atq; famina fatalis  
est. Aeschyl. Eumen.*  
Hæc scilicet res u-  
na, si uis, salo gu-  
bernatur. *Dumax  
ad Lys.*

Use 9.

Prov. 17. 2. &  
14. 35. Luk 12. 42.  
Οὐκ ἔστιν ὡς  
κτίμα καὶ ἰσχυ-  
ρίων, ὅτι τὸ πνεῦμα  
τοῦ κυρίου ἐστι  
ἐν αὐτοῖς. *Menand. Ως  
ἔστι δὲ αὐτοῖς δα-  
μόνας γεννῆς λα-  
οῦ, καὶ δαμόνας  
τοῦ δόλου ἐν αὐτοῖς  
δύναμις. Eurip. Me-  
teag. De beneficijs  
ac fide seruorum in  
Domines, consule  
fis Senec. de benef.  
l. 3. c. 18 - 27. Et  
Valer. Max. l. 6 c. 8.  
Εὐμορέ τις π-  
νυς, ὅς κ' εὐμορέ  
ἦν τὸ ἰδὲ λος.  
- γὰρ τὸν ἀγαθὸν  
ὡς ὄντα. *Hesiod.*  
Hinc de uicinis pro-  
fici Cato, præcipit,  
apud Plin. hist. nat.  
l. 18. c. 6.*

<sup>u</sup> Prov. 17. 17. & 18. 24. Ο' φίλος ἵππεσ' αὐτοῦ. Amicus aliter ipse. *Zeno apud Laert. l. 7.*  
Μία ψυχὴ ἐν σώματι ἐνοικήει. Anima una corporum duorum incolat. *Aristot. ibid. l. 5.* Οὐκ  
ἔστιν ὡς κτίμα καὶ ἰσχυρίων. Πῶς δ' ἔστιν ὡς ἰσχυρίων φίλος, ὃ πῶτος ἀγαθός,  
ὃν πρὸς κακὸν ἐστὶν. *Menand.* Χρεῖται γὰρ πῶτος εἶναι ἀδελφὸν *Plin. Nem. 8.* <sup>r</sup> Prov.  
10. 1. & 12. 10 & 17. 6 & 23. 15. Οὐκ ἔστι μὴ ἑλπίς τῶν κατὰ, 11. <sup>r</sup> οὐ γὰρ οὐκ ἔστι  
καὶ οὐκ ἔστι ἰσχυρίων. *Tov ἑξ αὐτοῦ. Menand.*

*A good Wife Gods gift.*

required of them, than of others whom God hath not blessed in that manner: so there is a peculiar kinde of thankfulness required on their part. All Gods favours require thankfulness: and the more favours the more thankfulness: but some speciall favours require some peculiar kinde of acknowledgement, proportioned to the qualitie of the fauor receiued. <sup>7</sup> Children are Gods gift: and our thankfulness to him for them is to be shewed in such duties, as hee requireth of vs in the behalfe of them, <sup>2</sup> in the carefull education and training them vp in good courses. In like manner: Thy Wife thou hast of Gods gift: and thy thankfulness to him for her, must be shewed in the performance of such duties, as he requireth of thee in regard of her<sup>\*</sup>, as of loue, of kindnesse, of concord, counsell, contentment, &c.

Fiftly, Is the Wife giuen vnto her Husband by God? then must she resolve to giue herselfe wholly to him as her Owner, on whom God hath bestowed her, to whom hee hath assigned her. When Parents haue put out their Children, the Children must bee content to bee guided by those to whom they commit them: and when God hath giuen a Daughter, she must be content to liue with him, and be guided by him, whom God hath giuen her vnto. Neither is she to forsake him. For <sup>a</sup> they are not to bee sundred, nor seuered, whom God hath conioyned and made one. And there is a foule brand therefore vpon her, <sup>b</sup> *that forsakeith the guide of her youth, and forgetteth the Covenant of her God.* Nor to refuse to be ruled by him: but <sup>c</sup> *submit and subiect* herselfe vnto him, vnto whom God hath giuen her: for

*that*

<sup>p</sup> Psal. 127. 3.  
Genes. 33. 5.

<sup>2</sup> Ephes. 6. 4.

<sup>\*</sup> Ephes. 5. 25, 28,  
29, 33.  
Coloss. 3. 19.  
1<sup>st</sup> Cor. 10.

<sup>a</sup> Matih. 19. 5, 6.

<sup>b</sup> Prov. 2. 17.

<sup>c</sup> Ephes. 5. 22.  
1 Pet. 3. 1.



# *A good Wife Gods gift.*

23

<sup>d</sup> *that is comely*, saith the Apostle, *in the Lord* : and to bee imbraced therefore of her, as her Lot by God assigned her.

<sup>d</sup> Coloss. 3. 18.  
ἀνδρὶ.

Yea, is the Wife giuen the Husband by God? then should hee esteeme her as *a gift of God* : and <sup>e</sup> *live with her*, as with one giuen him and bestowed vpon him by God. <sup>f</sup> Wee cannot abide to see any thing that wee haue giuen another euill-vsed. And it be but a dog, an hound, or a whelp, if we see it neglected, where wee bestowed it, wee are wont to take it euill. But <sup>g</sup> if we should see a Jewell of some value, bestowed by vs on a friend as a token of our loue toward him, set at light by him, or should find it cast aside in some corner, would we not much more be griued at it, and iudge that hee set as light by our loue, as hee doth by our loue-token. And hath not God then iust cause to take it euill at thy hands, when hee shall see his gift abused, euill entertained, and worse vsed; when hee shall see her mis-vsod of thee, whom hee hath as <sup>h</sup> a speciall *faueur* bestowed on thee, and hath therefore giuen thee <sup>i</sup> a speciall charge well and kindly to vse? How are wee wont to be griued, when wee see matters fall out amisse, where we haue been meanes to make the match? If the wife be mis-vsod, that we haue holpen one to, we are wont to count it a wrong to our selues. And no maruell then, if God himselfe take to heart the wrongs done by vs, to those that he hath joyned to vs, if <sup>k</sup> he haue a quarrell against him that shall transgresse against her, whom he hath inseparably joyned to him, to be *his Companion and his wife* by <sup>l</sup> a *Covenant of Salt*.

*Use 11.*

<sup>o</sup> 1 Pet. 3. 7.  
ὑποταξαι.  
<sup>p</sup> *Domini quis ergo  
despici non sers  
sum?*

<sup>q</sup> *Bradsh. Prepar.  
to Lords Sup.  
part. 1. c. 4.*

<sup>h</sup> *Proo. 18. 22.*  
<sup>i</sup> *Ephes. 5. 33.*  
*Coloss. 3. 19.*

<sup>k</sup> *Malach. 2. 13,*  
*14, 15.*  
<sup>l</sup> *Passum salis, pro  
sacrosancto inuolabili.*  
*Numb. 18. 19.*

Lastly,



*Wife 12.*

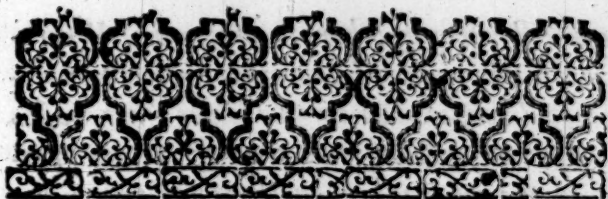
ἡ Γυνὴ ὡς ἀνὴρ  
 ἀλλήλων ὡς ὁ υἱοῦ.  
 Aristot. Eudem.  
 l. 7. c. 5.  
 Genes. 3: 16.

Lastly, if a good Wife bee such a speciall gift of God, then a good Husband is no lesse. For <sup>m</sup> the Husband is as needfull for the Wife, as the Wife is for the Husband. <sup>a</sup> *Thy desire*, saith God, *shall bee vnto him*. And if the Husband then be so to esteeme of his Wife, and to bee thankfull to God for her; then is the Wife no lesse to esteeme so of her Husband, and to be thankfull likewise to God for him.

In a word, let both man and wife so esteeme either of other, as joyned by Gods counsell, as giuen by Gods hand; and so receiue either other as from God, bee thankfull either for other vnto God, seeke the good either of other in God; and then will

God vndoubtedly with his blessing, accompanie his gift to his owne glorie, and their mutuall good.

*FINIS.*



TO THE RIGHT  
WORSHIPFUL, AND  
his louing Kinsman, Sir ROBERT  
HARLIE Knight of the BATH;  
And to the right worthie and religi-  
ous, the Ladie BRILLIANA  
his Wife.

---



*Right Worshipfull ; A  
former Sermon of  
mine concerning  
matter of Mariage  
being now the second  
time called for to  
passe the Presse ; In  
stead of adding to  
that, which some desired, I was aduised and re-  
(E) requested*

## THE EPISTLE

*quested rather by others to annex this. Where-  
 unto having yeelded, I knew not which way bet-  
 ter to direct it than to your selues; at whose  
 happy conjunction some part of it was prea-  
 ched, the residue through streits of time being  
 for that time suppressed. What then you should  
 haue heard, if the time had permitted, both your  
 selues may now reade (if you please) with some  
 further enlargement, and others also (if they  
 thinke it may be of use to them) vnder your  
 Names. Therein, as in a Glasse, as you, Worthy  
 M A D A M, may (I doubt not) see your selfe  
 liuely deciphered; so you, Blessed S I R, yea,  
 thrice blessed in this your happy choise, might  
 learne; but that (I know) you are not now to  
 learne it, what a pretious Iewell God hath in  
 her bestowed on you, and how great a measure  
 of thankfulnessse you owe to him for his mercy  
 to you therein. Yea both of you may behold  
 here, what a blessed estate and condition of  
 life it is, that G O D hath pleased to call you  
 vnto, where the same is managed through his  
 grace according to his will; notwithstanding  
 those vile and foule aspersions here in part  
 laid*

## D E D I C A T O R I E .

*laid open, that those of that Romish faction are wont to cast vpon it. If of those that abuse this holy and diuine Ordinance, and carry themselves otherwise therein than they ought, there seeme to any a Censure ouer-harsh here to be passed; Let them consider that it is no other than Gods word giueth good warrant for; and let them take heed, lest by censuring it, they giue suspition that themselves come within compasse of such Censure. To yourselves (I am assured) no Apology shall need either for it, or mine addressing it to you. But hoping it will be accepted, as it is intended, as a testimonie of my sincere and intire affection to you both; with hearty prayers to GOD for your happy cohabitation to be long continued to his greater glory, your mutuall comfort, and the further benefit of those that may haue dependance vpon you: I commend you to Act. 10. 32. him, and his gracious Word, who vouchsafe thereby to build you further in those good graces that hee hath begun in you, that you may haue inheritance with*

## THE EPISTLE, &c.

with those that are here truly sanctified,  
and shall hereafter bee eternally saued.

AMEN.

*Your Worships to be commanded  
in the Lord,*

THO. GATAKER.





# A Wife in Deed.

PROV. 18. 22.

*He that findeth a Wife, findeth Good; and obtaineth Favour of God.*



His Booke of the *Proverbs* is the *Christian Mans Ethicks*: And it hath this preeminence aboue most, if not all, the *Bookes* in the *Bible*; that many of them are *Sententious*,<sup>a</sup> this consisteth all of *Sentences*. For what are *Diuine Proverbs*, but <sup>b</sup>*select and choise Sentences*. So that we need not stand picking or<sup>c</sup> culling here: As hee said of *Cyrus his Court*, (and I wish might be said of ours)<sup>c</sup> *though a man should seeke or chuse blindfold, hee could not misse of a good man*; though wee goe here at aduenture, wee cannot doe amisse, wee are sure to meet with some *choise matter* or other. It is the manner of the Learned in reading of *Authors*, to set <sup>d</sup>*marks* in the mar-

*Proverbs.*

<sup>a</sup> Totus liber quantus quantus est, nihil nisi graues & illustres sententiae sunt. Tb. Cartwright in Prov. I.

<sup>b</sup> Πασις αὐτῶν λόγος ἀρετῆς ἐστὶν τοῦ βίου, ἐμπροσθεν τοῦ νόμου τοῦ Χριστοῦ ἐχόν ἐν ἐξουσίᾳ. Basil. Cæs. hom. 12. <sup>c</sup> Εἴς τινος καὶ μὴ οὐ βέλτερον τις, ἢ αὐτὸ ἐμπετοῦ ἀλλοῦ ἀγαθόν. Xenoph. Cyri ped. l. 8.

<sup>d</sup> Mittam ipsas tibi libros: & ne

multum operæ impendas, imponam notas, ut ad ea ipsa protinus quæ probo & admiror, accedas. Sen. epist. 6.

E

gine,

## A Wife in Deed.

gine, vpon such passages as are most remarkable. But there is Gods owne Marke set vpon euerie Sentence in this Booke, not by Salomon onely, but by the Spirit of God himselfe.

*Matter.*  
*Generall:*

Among the rest of these select Sentences, there are some, and those not a few, that containe matter concerning *Marriage*, either the *Praise* and commendation of a good Wife, or the *dispraise*, discommendation, yea and detestation of a bad.

*Speciall.*

The Sentence contained in my Text, is concerning the former, though not wholly without some secret intimation of the latter; as in the opening of it shall appeare.

*Distribution.*  
*Branches 5.*

And in it we may obserue these Particulars;

1. The partie commended; a Wife:
2. The commendation giuen her; Good:
3. The meanes of compassing her, by seeking, implied in the word, *Findeth*:
4. The principall Doner or Giuer of her; God:
5. The nature and qualitie of the gift; a Favour.

*Branch 1.*  
*Obiection.*

For the first of them: A Wife? may some say, What? Is euerie Wife, or euerie woman then such as Salomon here saith? yea, doth not the same Salomon himselfe elsewhere say, that some Wife there is, <sup>e</sup> that pulleth downe the house? that is, not as a *corrosiue* at her Husbands sides, but <sup>f</sup> as corruption in his bowes? or <sup>g</sup> like a continuall dropping in a rainie day, that maketh a man wearie of his home, and either driueth him out of doores, or will not suffer him to rest within? And that <sup>h</sup> it is better for a man to dwell on the house top, exposed to wind and weather; or <sup>i</sup> to liue in the wilderneffe <sup>k</sup> among wilde beasts,

<sup>e</sup> Prov. 14. 1.

<sup>f</sup> Prov. 12. 4.

<sup>g</sup> Prov. 19. 13. &  
27. 15.

<sup>h</sup> Prov. 21. 9.

<sup>i</sup> Prov. 21. 19.

<sup>k</sup> Siras. 25. 20.

# A Wife in Deed.

3

beasts, than to keepe house with such an one.

To this there are diuers answers giuen.

For first some say, that <sup>1</sup> a Wife so long as she continueth a Wife; that is, so long as she is not disloyall, but is honest, as we say, of her bodie, though shee be neuer so contentious, vnquiet, or inconuenient otherwise, is to be esteemed as a Benefit. As <sup>m</sup> a bad Magistrate, say they, is yet better than none: (<sup>a</sup> Better a Tyranie, than an Anarchie:) so a bad Wife is yet better than none at all.

But this seemeth scarce sound.

For first, it were but a verie sorrie commendation of a Wife, to say, Better such an one than none at all.

<sup>o</sup> What manner of good call you that, saith Ierome, and before him <sup>p</sup> Tertullian, that is not deemed or termed good, but in comparison of some greater euill? That is not good, to speake properly, but <sup>a</sup> lesse euill onely.

Againe, when Salomon saith, that <sup>r</sup> it is better to liue on the house-top, or abroad <sup>r</sup> in the wilde wilderness, than with such an one, hee plainly implieth, that (as <sup>r</sup> Sophocles saith of some friends) it is much better to be without her than with her; to liue solitarie, than to liue with such.

Secondly, the answer of some others is, that <sup>a</sup> Salomon speaketh this in regard of the end for which the

Answer.

Solution 1.

<sup>1</sup> Vxor, quamdiu uxor, quamdiu non adultera, licet difficilis, morosa, contentiosa, rixosa, in bonis, in beneficijs est numeranda. T. Carst. in Prov.

<sup>m</sup> Malus etiam Princeps nullo melior. P. Martyr. in Iud. 19.

Reiection.

Exception 1.

<sup>n</sup> Μαζορ δ' εστιν & απαρτος γαρ ον. Aristoxen. apud Steb. c. 41. Et Sophoc. Antigen. Α γαρ εστιν & μαζορ ον εστιν γαρ ον.

Exception 2.

<sup>o</sup> Quale bonum, quod bonum non censetur nisi comparatione maioris mali? Suspecta est mihi bonitas eius rei, quam magnitudo alterius mali malum esse cogit inferius. Hieron. in

Iouin. l. 1. P Tertull. ad uxor. l. 1. Quale bonum est, quod mali comparatio commendat? Et in exhort. cast. Quale bonum, quod melius est pena? <sup>a</sup> Prout 2 Pet. 2. 21. Bonum ita est, si per se nomen hoc obtinet. Ceterum si per mali collationem cogitur sic dici, non tam bonum est, quam genus mali inferioris, quod a superiore malo obscuratum; ad nomen boni impellitur. <sup>r</sup> cum dicitur, Melius est uno oculo carere quam duobus. Idem ibid. <sup>r</sup> Prov. 21. 9. <sup>r</sup> Prov. 21. 19. <sup>r</sup> Φιλον τοις τωον οi πi εσπενηθοiς & ελεον, οiδ' εχρητις ευχεi ευχαι. Plut. erotic.

<sup>m</sup> M. Cope on the Prouerbs.

E 2

woman

<sup>2</sup> Genes. 2. 18.

*Relection.*

*Exception 1.*

*Exception 2.*

<sup>2</sup> Genes. 2. 18.

<sup>1</sup> Eccles. 5. 13.

<sup>2</sup> In malum habent.

<sup>3</sup> Id.

<sup>4</sup> 1 Sam. 18. 21.

<sup>5</sup> Hosh. 13. 11. Deo

prato secundum me-

rita nostra restiores

accipimus. Greg.

moral. l. 25. c. 20.

<sup>2</sup> Eccles. 7. 28. &

Prov. 22. 14.

- מלכין עניוים

Qzay. Menand.

Sieb. c. 79.

*Solution 3.*

<sup>1</sup> Piscat. in Prov.

Synecdoche Gene-

ris pro specie.

<sup>2</sup> Mercer in Prov.

<sup>3</sup> Esai. 1. 11.

<sup>4</sup> Malach. 1. 14. &

R. Kimchi ibid.

<sup>5</sup> Lauat. in Prov.

<sup>6</sup> Bonam Vxorem.

Lat. vulgata.

*Exception.*

*Solution 4.*

<sup>1</sup> Absolute, adulter

dicatur. Lauat.

<sup>2</sup> Tanquam vxor

mala, nec vxor sit.

Drus. in Prov. claf.

2. lib. 1. & in Adag.

Ben-Syr.

woman was made, and for which God gaue her, which was <sup>2</sup> for mans good.

But neither doth this satisfie.

For first, *Salomon* seemeth to speake here rather of the fruit and benefite that commeth by a Wife, where she is such as she should be, than of the bare end for which she was made, or is giuen: And greater is the euill, if being made and giuen for such an end, she proue contrarie thereunto.

Againe, how soeuer <sup>2</sup> the Woman was at first made for mans good: Yet is not euerie Wife giuen of God for good, but some, as *Salomon* saith, <sup>1</sup> of worldly wealth, <sup>3</sup> for the euill of him that is to haue her: as <sup>4</sup> *Saul* sometime gaue *Micol* his Daughter to *David*, that shee might bee a snare to him. As Rulers are sometime giuen in wrath: <sup>5</sup> I gaue them, saith God, a King in my wrath: so are Wiues also sometimes giuen not in mercie, but in wrath. <sup>2</sup> The Sinner, saith *Salomon*, and he that God is angrie with, shall light vpon such.

Thirdly, others answer, (and their answer is more probable) that it is <sup>1</sup> a Synecdoche, a putting of the generall for the speciall; or <sup>2</sup> an Ellipsis, a defectiue speech; that there wanteth the word good: as <sup>3</sup> wooll, for white wooll; and <sup>4</sup> a Male for a sound Male: so <sup>5</sup> a Wife for a good Wife; which the vulgar Latine therefore hath put into <sup>6</sup> the Text.

This may well seeme somewhat: but yet this is not all: there seemeth somewhat yet more in it than so.

A Wife, saith *Salomon*; or, <sup>1</sup> a Woman: I need say no more; <sup>2</sup> as if an euill Wife were not a Wife, an euill Woman were no Wife. As in the lewish Tal-

mid,

# A Wife in Deed.

5

mud, an ungracious Sonne is called <sup>a</sup> a Sonne no Sonne; and in Scripture, a foolish People is called <sup>k</sup> a People no People. And in the Greeke Riddle, <sup>\*</sup> an Eunuch, a Man no Man; and the Bat, or the Flitter-mouse, a Bird no Bird: and the Ferula, or Giant Fennell, a tree no tree; and the Pumice, a stone no stone: So a bad Wife in Salomons reckoning, a Wife no Wife.

It is like that of S. Iohn: <sup>1</sup> He that saith, I know him, and keepeth not his Commandements, lieth. But what then? Doth euerie one that knoweth God, keepe his Commandements? Doth not S. Paul say of some, that <sup>m</sup> when they knew God, they glorified him not as God? yea, but <sup>n</sup> such knowledge, in S. Iohns account, is as no knowledge: it is at least <sup>o</sup> as good as none. So, <sup>p</sup> Execute iudgement, saith God; and hee saith not, right iudgement; because <sup>q</sup> Wrong iudgement is no iudgement, but mis-iudgement, saith Augustine. And <sup>r</sup> a Name, saith Salomon, (and hee saith not, a good Name; as if an euill Name were no Name) is <sup>s</sup> better than riches; or <sup>t</sup> than a good ointment. And those rebellious builders of the Tower of Babel; <sup>u</sup> Let vs get vs a Name: and those great ones before the Flood, <sup>x</sup> Men of Name, or renomme. And on the contrarie, we say of some, that they are <sup>y</sup> Men of no note, or no Name; that is, <sup>z</sup> of no great note, of no good Name; as if other than such were none. And in like sort here Salomon, He that findeth a Wife, meaning onely a good Wife; as if none but such deserved that Name.

So that the Point of Instruction which wee observe hence is this, that

כְּרָבָה בֵּר  
Films, non films  
pro filio perditio &  
profligatio. Drus. in  
Adag. Ben-Syn.  
k Dent. 32. 21.

\* Αἰνὰς τὸς θεῶν, ὡς  
ἐν ᾧ τὸ κ' ἐκ αὐτοῦ  
Ὁ πῶτα κ' ἐκ ὁ-  
ντος ἰδὼν τὸ κ' ἐκ  
ἰδὼν ἐν τῷ αὐτῷ τῷ  
κ' ἐκ τοῦ αὐτοῦ καὶ ὁ-  
πῶτα ἰδὼν τὸ κ'  
ἐκ ἰδὼν ὁ πῶτα τῷ  
κ' ἐκ ὁ πῶτα Panzer.  
apud Athen. de prof.  
l. 10. ex Clearcho de  
griphis. & Shid.  
post Platon. de re-  
pub. l. 5.

1 I Iohn 2. 4.  
m Rom. 1. 21.  
n Hinc Eleazar A-  
zarie. Vbi non est  
pendentia, non est  
scientia. Drus. a-  
pophib. l. 1.

o 2 Pet. 2. 21.  
Rom. 1. 18.  
Luk. 12. 47.  
Iam 4. 14.  
p Esai. 56. 1.  
p Psal. 106. 3.  
Mica. 6. 8.

q Peruersam Iudi-  
cium, non est Iudi-  
cium, sed vitium.  
Aug. de temp. 236.

r Ecles. 7. 1.

Iun. pro bono nomine. Mercer. & Drus. Prov. cl. 2. l. 1. f. Prov. 22. 1. Ecles. 7. 1.  
טוֹב שְׁמוֹ שֶׁטוֹב שְׁמוֹ elegant Parenomastic. Mercer. u Genes. 11. 4. x טוֹב  
טוֹב Viri nominis. Gen. 11. 4. y Nō vocat. Hefsed. oper. l. 1. & Homer. Iliad. μ'. z i. co-  
matis. Enslab. E. ἡ ἀρετὴ καὶ ἡ δόξα. Demosth. Philip. 4.



*Doctr. 1.* <sup>a</sup> *She that is not a good Wife is as good as no Wife.*

<sup>a</sup> I count that *no Dowrie*, saith one that is commonly so called; <sup>b</sup> nor doth the Spirit of God count her *a Wife*, though she be usually so reckoned; where pietie, honesty, sobriety, modesty, and wildome are wanting. <sup>c</sup> *A bad Wife is as no Wife in Gods account.*

And that not without good Cause.

For she is but *a Shadow without Substance*; she hath <sup>d</sup> *a Title without Truth*: She beareth the Name; but doth not the *Worke of a Wife*. For what is *a Wife*, but <sup>e</sup> *a Woman giuen to Man to be an Helpe and a Comfort to him*? But as <sup>f</sup> *the Father of a foole shall haue no ioy of him*: So *the Husband of a bad or a foolish Woman*, is like to haue little ioy, or helpe, or comfort of her. And how is she *a Comforter*, that yeeldeth *no comfort*? How an *Helper*, that affordeth *no helpe*? They are <sup>g</sup> *Friends in Name*, saith one, but *not in deede*, that sticke not by a man, but faile him, when he standeth in neede of them: So is she <sup>h</sup> *a Wife in Name*, but *not in Deed*, that affordeth not her *Husband* that *Helpe and Comfort* that *a Wife* ought, and that at first she was intended for.

The Prophet stileth some <sup>i</sup> *Pastors, Idol-Shepherds*. And why so? Surely, because they are as *Images* or *Idols*, that <sup>k</sup> beare the Names, but haue not the *Nature* of that whereof they are *Images*; <sup>l</sup> they are

<sup>a</sup> Non ego illam mihi ducere autem esse que dos dicitur; Sed pudicitiam, & pudorem, & sedatum cupidinem, Dei meli, parentum amorem, & cognatum concordiam. Plaut. Amph. 2.2.

<sup>b</sup> הָיְתָה נָשִׁי, וְיָדָהּ לִי נִסְיוֹן. Nicot. Frat. Stob. c. 72.

<sup>c</sup> Vxor mala; ne vxor quidem. Drus.

*Reason 1.*

<sup>d</sup> ὁ ἄνθρωπος οὐκ ἔστιν ἄνθρωπος, ἀλλ' ὡς ἄνθρωπος, καὶ οὐκ ὡς ἄνθρωπος, ἀλλ' ὡς ἄνθρωπος. Plut. de Sen. palis. Titulum sine re. Nihil autem oportet esse sine causa, id est, sine re. Quia si sine causa sit, perinde est ac si non sit, non habens rei causam rem ipsam. Terent. in Marc. l. 1.

<sup>e</sup> Gen. 2. 18.

<sup>f</sup> Pater stulti non gaudebit. Prov. 17. 31.

<sup>g</sup> Ὁ νόμος ὁ δὲ πᾶν συμφορᾶς ὄντες οἱ λόγοι. Euripid.

<sup>h</sup> Quomodo de musio, an passo, γλυκύον οἶνον ὀνόματι δὲ οἶνον εἶναι, ἔργον δὲ οὐκ. Aristot. de meteor. l. 4. c. 9. videatur Macrobi. Saturn. l. 7. c. 7.

<sup>i</sup> כְּהֵנָּה זֶבֶחַ Zeck. 11. 17. <sup>k</sup> Solent Imagines earum verum nominibus appellari, quarum sunt Imagines. Aug. ad Simplic. l. 2. q. 3. & in Lemit. q. 57. & epist. 23. & 102.

<sup>l</sup> Dicuntur, & non sunt. I Cor. 8. 5. Iren. contr. Val. l. 3. c. 6. & Terent. ad Marc. l. 5. c. 13. Non est, id quod dicitur. I Cor. 10. 4. August. de verb. Dam. 6.

not in truth that that they are termed: <sup>m</sup> they haue mouths, and speake not; eies, and see not; eares, and heare not; hands, and feele not; feet, and walke not: they haue the *limmes* and *lineaments* of a Man, but without *motion* and *action*: And so those; <sup>n</sup> they are called *Seers*; but they see not; and *Watchmen*, but they *watch* not: <sup>o</sup> they beare the *Name* of *Feeders*; but they *feed* not; they haue the *Titles* of *Teachers* and *Preachers* indeed; but they neither *preach*, nor *teach* at all. In like manner well may shee be tearmed an *Idol-wife* that beareth the *Name* of a *Wife*, and sitteth in the house as <sup>p</sup> the *Image* of a *Wife*, but doth no part of the *office* or *duty* of such an one. Surely, as *S<sup>t</sup>. James* saith, that <sup>r</sup> *Faith* without *Fruits* is *linelesse* and *dead*, as <sup>s</sup> a *Body* without *Breath*: such *Faith* is <sup>t</sup> *no Faith* indeed, but a meere <sup>u</sup> *Carcasse* of *Faith*: So a *Wife* without *Works*, shee that beareth a *Wifes* *Name*, but doth not a *Wifes* *worke*, is *no Wife* indeed, but a *linelesse Image* of a *Wife*, or (as <sup>x</sup> *Lamechs* second *Wiues* *Name* importeth) <sup>y</sup> a *shadow* onely of such an one.

And if she be so that performeth not the *Office* of a *Wife*; what is she then that doth the contrary? Who when she should be <sup>a</sup> an *Helper*, prooueth <sup>b</sup> an *Hinderer*; in the best things especially: like <sup>c</sup> the *Friend*, that prooueth a *Foe*, when he should shew himselfe a *Friend*? when she should be a com-

<sup>m</sup> Psal. 115. 5, 6, 7.  
<sup>n</sup> 135. 16, 17.  
<sup>o</sup> Elai. 56. 10.  
<sup>p</sup> Ezech. 34. 3. Lo- cum pastoris tement, & non pascunt; predicatorum dicuntur, & non predicant: doctores, & non docent. Rad. Ardens in Vigil. Ascens.

<sup>q</sup> Quod de Marito sene decrepito ille, Plant. Merc. 2. 2. Tantiunde est quasi sit signum pictum in pariete. Vnde, & Vidua dicitur puella juncta tali. Milit. glor. 4. 1. <sup>r</sup> 1am. 2. 26.

**Reason 2.**

<sup>s</sup> Xōeis mōpua- τθ. Sine balitu. Spiritus hic non anima, sed balitus, seu flatus. Et apte comparat opera flatus; non quasi opera forma sine fidei, sed quia fidem committantur, sicut balitus vitam corporis. Vt enim corpus animalis, si non spirat, mortuum est; ita fides, si non pa-

rit opera. Caietan. in Iacob. 2. <sup>t</sup> Cum fides mortua sit extra opera, iam nec fides est: nam nec mortuus homo, homo est. Didym. in Iac. 2. Ille uere credit, qui exercet operibus quod credit. Gal. 5. 6. Hieron. apud Thom. Angl. in Iac. 2. <sup>u</sup> cadaver fidei. Tuke ibid. <sup>x</sup> צלם Umbra ipsius. Gen. 4. 19. <sup>y</sup> Quomodo Menand. θῆλυ μῆτιρ dixit. Pl. i. de amic. <sup>a</sup> Genes. 2. 18. <sup>b</sup> Ἄνθρωπος πολυμία, ὅτι ὁλόβυθ, ἀνὴρ ἀνέστη. Greg. Nazianz. epiph. Patr. <sup>c</sup> Si- tat. 6. 9.

fort,

<sup>d</sup> Genes. 2. 18.

<sup>e</sup> Θελουσιν ὁτι γινώσκουσιν, καὶ ἐπισημαίνουσιν, καὶ κοινῶς ἡμῶν ἐπισημαίνουσιν, καὶ διακρίνουν τοὺς ἀνθρώπους. Basil. Sel. humil. 3. Quo-

modo Heraclitus dixit, Τὸν θίον τὸ εἶναι ὅμοιον θίῳ, τὸ δὲ ἄρτον θείαντων, Eustath. H. ad. a.

<sup>f</sup> Matth. 23. 2.

<sup>g</sup> Ποιῶσιν λαὸν.

<sup>h</sup> Iohn 10. 8. 10.

### Reason 3.

<sup>i</sup> Zech. 11. 5. Παῖμαί ἐσιν ταυθέντες, σφαγῆς ποιῶντες ἔσονται. Basil. hom. 25. Dicimini pastores, cum sitis raptores. Sermo in Concilio Remensi.

<sup>k</sup> Abis 20. 29. Λύκοι λαῖς. Ἀντὶ καὶ τῶν φυλάκων λύκοι λυμῶνες. Epictet. apud Stob.

<sup>e</sup> 5. Λύκοι τῶν τῶν λύκων ποιμένων τρεφόμενοι. Basil. ubi sup. Non se lupis opponunt, sed lupos agunt. Cyp. nomine de dupl. Mart. Non lupos gregem exponunt; sed lupos ipsi exhibent. Bern. de convers. c. 13. <sup>1</sup> 2 Cor. 11. 14. <sup>m</sup> Matth. 7. 15. Erue scitum iud. Aug. de serm. in mont. l. 2. Non ideo debent oves adisse vestimentum suum, quia plerumque illo se occultant lupi. <sup>n</sup> Zech. 11. 5. Parum est nostris vigilibus, quod non seruant nos, nisi & perdam. Bern. in Cant. 77. Non institunt, sed prostiunt; non pascunt, sed maciant & devorant. Ibid. <sup>o</sup> Ezech. 34. 2. <sup>p</sup> Eccles. 9. 9. Γυναικὸς ἐδὲν χερσὶ ἀντὶ ἀνδρὶ ἐδλῆς αἰνον, ἐστὶ φίλον καὶ ἄλλο. Simonid. ab Hesiodo mutuatus Clem. Alex. Strom. l. 6. <sup>q</sup> ὧς ἐκ αἰνότητος καὶ κύντερον ἄλλο γυναικός. Homer. ab Orpheo mutuatus, qui, ὧς ἐκύντερον ἢ καὶ φίλον. Ec. Clem. ibid. <sup>r</sup> Μὲν πῃ καὶ αὐτὸν ἐκρυβή. Iohn. 8. serm. 15. <sup>s</sup> Parsque sui latuit corpore clausa meo. Phyllis Ovid. epist. 2.

<sup>t</sup> 1-Cor. 11. 8.

fort, proueth a crosse, a curse, a discomfort? Shee that was made and ordained <sup>d</sup> for Mans special good, <sup>e</sup> crossing the end of her owne Creation, and Gods Ordinance therein, proueth the meanes of his greatest euill? Like the Scribes and Pharises, that <sup>f</sup> sat in Moses Chaire, professing themselues and pretending to be <sup>g</sup> Pastors of Gods People; but, as our Sauour telleth them, were indeed <sup>h</sup> Theeves, and Robbers, and <sup>i</sup> Murtherers of them, <sup>k</sup> Wolves either <sup>l</sup> in Shepherds weeds, or <sup>m</sup> in Sheeps clothing, such as not only <sup>n</sup> fed not, but <sup>o</sup> killed and destroyed those, <sup>p</sup> whom they ought to haue fed and saued. And certainly the good Wife is not so great a Blessing, but the bad is as great a Crosse. <sup>q</sup> No greater Comfort under the Sunne than the one, <sup>r</sup> nor discomfort than the other.

Againe, A Wife is as <sup>s</sup> a part, or a limbe of her husband. As Children are said to be <sup>t</sup> part of their Parents; because they haue their being originally from them: So the Woman may well bee said to bee a part or limbe of Man, because shee had her beginning and her being originally from him. For <sup>u</sup> The Woman is of the Man, saith the Apostle; and

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not the Man of the Woman: as Children are of their Parents, and not their Parents of them. The <sup>u</sup> Woman was made of the Mans rib. She was at first <sup>\*</sup> taken out of man; and is therefore by Creation as a limbe reast from him. And she was afterward ioyned againe in Mariage with Man, that by Nuptiall conjunction becomming <sup>a</sup> one flesh with him, she might be as a limbe restored now and <sup>\*</sup> fastned againe to him.

Euerie Wife should bee then as a part of her Husband; as a limme of him that hath her. But the Woman that beareth the Name, and standeth in the roome of a Wife, but doth not the office and dutie of a Wife, is but as <sup>a</sup> an eye of glasse, or a siluer nose, or an inorie tooth, or <sup>b</sup> an iron hand, or <sup>c</sup> a wooden leg; that occupieth the place indeed, and beareth the Name of a limbe or a member, but is not truly or properly any part of that bodie whereunto it is fastned; it is but <sup>d</sup> equiuocally so called.

Yea, those artificiall and equiuocall limbs, though they bee not properly parts, nor stand the bodie in much stead: yet are they rather helpfull, than hurtfull or harmfull any way to it; they helpe to supply a place defectiue, that would otherwise stand vacant, and by supplying it, to conceale in part such <sup>e</sup> blemishes, as would otherwise lie more open to the eye of others.

But with a bad Wife, an undiscreeet woman, it is far worse. Shee not onely standeth her Husband in no stead, but shee is <sup>f</sup> a sore burden, and a foule blemish,

<sup>u</sup> Gen. 2.22. Vnde scite Greg. mor. l. 3. c. 5. Diabolum per coctam linguam per scalam ad cor Adams ascendisse.

<sup>\*</sup> Gen. 2.23. Ideo נשא dista ab ושא uti Vira à Viro. Feminas enim antiqui Viras appellabant. Fesh.

Pomp. Hinc Basil. Sel. hom. 3. Οὐκ ἔστιν ἄλλο ἢ ἡ ἀνδρῶν, ὡς οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν.

<sup>a</sup> Genes. 2.24. Matth. 19.5,6.

<sup>\*</sup> רבב Genes. 2.24. ἀρεσσομένης. Matth. 19.5.

Ephes. 5.31. <sup>a</sup> Oculi exemptiles, quales Lamie finguntur. Plut. de curios.

### Reason 4.

<sup>b</sup> Quales nuper deprehensa fertur in milite ad Bergam Somniam casu.

<sup>c</sup> Πῶς εὐλαίῃ, qualis Arcadici viti apud Herodot. Plut de frat. clar.

<sup>d</sup> Οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν, ὡς οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν, ὡς οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν.

μῶν. Aristot. categor. <sup>e</sup> Legatur Talignot. de curt. chirurg. lib. 1. cap. 2, 3, 5. <sup>f</sup> Οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν, ὡς οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν, ὡς οὐκ ἔστιν ἄλλο ἢ τῶν ἀνδρῶν.

F

and

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Prov. 13. 4.

בְּבוֹשָׁה

רָקַב

בְּעֵצְמוֹתָיו

Sicut de Insidia,

Prov. 14. 30. רָקַב

עֵצְמוֹתָיו

ἐσθλόν. Greg. Naz.

in Basil.

ἡ ὥς ἐν τῷ περ-

σὶ πρὸς τὰς ἡ ἐ-

κπορροῖαν. Plut.

precept. polit.

1 Prov. 17. 16.

12. Εὐία ἀπὸ δα-

λῆ, καὶ ἐν αὐτῇ γί-

ναι δὴκα, Hesiod.

oper. l. 1. Plut. de

virt. &amp; vit. &amp; de

curat.

13. Τὸ δὲ δὴ καὶ αὐ-

τὸ δὴ καὶ αὐτῶν ἡ

ἐκδὸς καὶ δὴ καὶ δὴ

ἐκδὸς καὶ δὴ καὶ δὴ

phoc. Antigon.

14. August. ad illud

1 Ioan. 2. 19. Exi-

erunt à nobis, sed

non erant è nobis.

15. Etiam quando in-

ter nos erant, ex

nobis non erant. I-

dem de corrupt. &amp;

grat. c. 9.

16. Sic sunt in corpo-

re Christi, quomodo

humores mali. Aut

in membris sumas,

aut in malis humo-

ribus. Qui se in

melius commutat,

in corpore membrum est:

qui in malitia permanet,

humor malus est. Idem in

1 Ioan. 12. 3.

17. Humores mali cum euomentur,

corpus velucitur. Ibid.

18. Prox in domo, uernis

in ligno. Hieron. adv. Iovin. l. 1. ex

Grac. Pers. Prov. 12. 4. αἵματι καὶ ἐν ἔργῳ.

19. Prov. 14. 1.

and not an eye sore onely, but euen an heart-sore to him that hath her. <sup>h</sup> She <sup>h</sup> shameth him, saith Salomon, and is <sup>i</sup> as rottennesse in his bones. And she may therefore be compared rather to <sup>k</sup> a wart, or a wen, and that sited and seated in some conspicuous part; (for <sup>l</sup> she is as ointment in ones hand that cannot bee concealed) which as it is <sup>m</sup> no benefit, so it is a burden and a blemish to the bodie; or to a wolfe, or a cancer, that <sup>n</sup> consumeth the flesh, wasteth the vitall parts, and eateth euen to the verie heart. For <sup>n</sup> no sorer vicer than a bad friend, in Sophocles his iudgement; than a bad wife, in Salomons account.

Well saith <sup>o</sup> Augustine of vngodly and bad-lined Christians, that <sup>p</sup> though they bee in the bodie of the Charch, yet are they no part of it: they are but as excrescencies, or as excruments, or <sup>q</sup> as bad humours in mans bodie: the Bodie is but the worfe for them; and <sup>r</sup> were better without them. And the like may be said of such Wines as these are. The one are in the House, as the other are in the Church: (Such <sup>r</sup> a Wife in the house, as a worme in wood, saith Ierome:) wasters and consumers both of the Husband and of it. And if the Wife be one, as Salomon telleth vs, that helpeth to <sup>s</sup> build up the house: surely shee that helpeth to pull downe that that the Wife buildeth, may well bee stiled, <sup>t</sup> a foolish woman, if you will, but no Wife.

Augustus Caesar vsed to terme his three vntoward

in corpore membrum est: qui in malitia permanet, humor malus est. Idem in 1 Ioan. 12. 3. 17. Humores mali cum euomentur, corpus velucitur. Ibid. 18. Prox in domo, uernis in ligno. Hieron. adv. Iovin. l. 1. ex Grac. Pers. Prov. 12. 4. αἵματι καὶ ἐν ἔργῳ. 19. Prov. 14. 1.

Children,





<sup>a</sup> Coram mille te-  
stibus.

<sup>b</sup> Annulus pronu-  
bus, Tertull. de Idololatr. & in Apolog.  
Etiam nunc sponsæ  
annul<sup>o</sup> ferreus mit-  
titur, idq; sine gem-  
mâ, Plin. hist. nat.  
l. 33. c. 1. Asqui au-  
tem in Tertulliani  
tempore; prout &  
nobis nunc diuini.

<sup>c</sup> De nullius idoli  
honore descendit.  
Tertul. de Idololatr.

<sup>d</sup> Jerem. 9. 25, 26.

<sup>e</sup> Futile enim com-  
mentum est quod  
Auctor libri Arch  
habet, de circumci-  
sis cum præputio,  
hoc est, gentibus que  
circumcise cum o-  
lim fuissent, iam vi-  
rum illum abieci-  
sent; quod Deus  
tamen amplexus est.  
Videndus Cuius  
de repub. Hebr. l. 3.

c. 5.

<sup>f</sup> Jer. 9. 26.

<sup>g</sup> Rom. 2. 28.

<sup>h</sup> ἡ βαπτισμὸς τοῦ  
ἀποβάσαντος τοῦ  
ζέως. Rom. 2. 25.

<sup>i</sup> Βαπτισμὸς τοῦ  
καὶ νεκρῶν. I Pet.

3. 21.

<sup>k</sup> Marc. 16. 16. Si  
perfectum est in cor-  
de, quod factum est in corpore. Ag. in 1 Ioan. 3. 9. Nec sane, hoc sensu, hereticum aut errone-  
um illud iouiniani; Qui plena fide in baptismo renatus est, a Diabolo subverti non potest.

<sup>l</sup> I Pet. 3. 21. <sup>m</sup> I Pet. 1. 22.

*no Wife.* For, though thou wert contracted <sup>a</sup> before  
a thousand Witnesses; and married publicly in the  
frequentest and most solemn assembly, not by the  
hand of an ordinarie Minister, but of a Bishop or an  
Archbishop, no rite or Ceremony omitted, either the  
Wedding Ring, (that Tertullian <sup>b</sup> more than once  
mentioneth, and <sup>c</sup> freeth from taint of Superstiti-  
on) or any other: Yet art thou *no Wife*, if thou doest  
not the dutie of a Wife; if thine Husband haue not  
that good of thee that Gods Spirit here speaketh of.

Let me shew it thee by the like.

The Iewes were all circumcised; and yet God saith  
by Ieremie that <sup>d</sup> 'he will visit all those that are un-  
circumcised, and' <sup>e</sup> the Iewes among the rest. Why?  
might some men say; were not the Iewes circumci-  
sed then? No; saith the Prophet; <sup>f</sup> Those other  
Nations are uncircumcised in the Flesh; and you Iewes,  
though circumcised in the Flesh, yet are uncircumci-  
sed in spirit. And <sup>g</sup> that outward Circumcision of the  
Flesh, saith Saint Paul, it is nothing, without the in-  
ward Circumcision of the Spirit. And, <sup>h</sup> Circum-  
cision is accounted no other than *Uncircumcision*, if a  
man be not a keeper of the Law. Or, to come neerer  
home: <sup>i</sup> Baptisme saueth; saith Saint Peter. But  
what then? might some thinke: Are all that are bap-  
tised sure to be saved? yea vndoubtedly, <sup>k</sup> all that  
are effectually baptised: But the Baptisme that I speake  
of, saith the Apostle, is <sup>l</sup> not the putting away of the  
filth of the Bodie, but <sup>m</sup> the purging and cleansing of

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the Soule. As a man then, though he haue beene dipt  
ouer head and eares in the Font, may yet in Gods rec-  
koning remaine still *unbaptised*, euen <sup>n</sup> as much as  
any *Infidell*, *Heathen* or *Pagan*, that was neuer offered  
vnto *Baptisme*; In like manuer may a *Woman* be  
ioyned to an *Husband*, yea and liue long with him as a  
*Wife*, and yet for all that be in Gods estimation as no  
*Wife*.

But how may a *Woman* know then whether shee  
be a *Wife* or no?

I answer: Reade ouer the *Rules* that <sup>o</sup> *S. Paul*  
and <sup>p</sup> *S. Peter* prescribe *Maried Women*; and exa-  
mine thy selfe by them. Reade ouer <sup>q</sup> the *Descrip-  
tion* that *Salomons Mother* maketh of a *good Wife*;  
and compare thy selfe with it. There is set downe a  
*Paterne* and a *Precedent* for thee. There is <sup>r</sup> a *Looking  
Glasse* for thee (as *S. Iames* speaketh of Gods Word in  
generall) to see thy selfe in, and to shew thee what  
thou art. And it were to be wisht that as <sup>s</sup> the *Philo-  
sopher* willed his followers to view themselves oft in a  
glasse, that if they found themselves faire and come-  
ly, they might be carefull to haue their cariage and  
courtes correspondent, if otherwise, they might  
strive by morall abilities to make amends for and re-  
compence what were wanting that way: so that  
euery *Maried Woman* did, if not once a day, or once

Quest.

Ans.

<sup>o</sup> Ephes. 5. 22, 23.  
<sup>24</sup>, 33. Colos. 3. 18.  
<sup>p</sup> 1 Pet. 3. 1-6.  
<sup>q</sup> Prou. 31. 10.-

<sup>r</sup> 1. Lam. 1. 23, 25. In  
Scripturis quasi in  
speculo quodam homo  
considerare se potest,  
qualis sit, Aug. de  
temp. 112. Sit tibi  
tancquam Speculum  
Symbolum iustitiae. I-  
dem hom. 42. Man-  
data Dei, siue cum  
leguntur, siue cum  
memoria recolun-  
tur, tancquam Spe-  
culum intuenti est.  
Idem in Psal. 118.  
Euangelium Specu-  
lum veritatis nemi-

ni blanditur, neminem seducit. Talem se in eo quisque reperiet, qualis fuerit. Nos autem sic in  
eo nos consideremus, ut ex eo proficiamus, & secundum ipsum corrigamus, siqua in nobis cor-  
rigenda desprehendimus. Bern. de temp. 78. Praecepta divina specula sunt, in quibus se anime  
fugiter inspiciant; ex quibus maculas suas cognoscant, vitia emendent. Idem de mod. viu.  
Hēte tēs vēs ouerēs katōlēdētē, in aō katōi mō ēēv, aōtōi hōvōtōi. ēi d'  
aōzōi, tūvōi. & dōvōi ēvōtōi ēvōtōi. Socrates apud Laert. Sūstō Socrates discipulis  
suis, crebri ut semet in speculo contemplarentur, &c. Apul. apolog. Sed & Bias, Oūpēi aōtōi  
ēv katōlēpōtōi tōi aōtōi tōvōi, in tōi mō katōi ēvōtōi, tōi d' aōzōi katōlēpōtōi.  
Stob. c. 11.

a weeke, yet once a month at least seriously looke her selfe in this *Glasse*. Which it is to be feared that too many are therefore very loth to looke into, because they know how they shall finde themselves there before-hand: And as <sup>c</sup> that old withered *Harlot* therefore cast away her *looking Glas*se, because she could not therein see her selfe such as she would; so they shunne this *Glasse*, not affecting it, because they cannot see themselves therein such as they should. But <sup>u</sup> let vs set the *Glasse* before them that they may looke on it, and view themselves in it if they will: which if it shall shew them themselves farre other than they would seeme to be, it is not the fault of the *Glasse*, but their owne; let them blame themselves, and not it.

A Wife then, say those *Apostles*, is one, that is

<sup>a</sup> *subject and obedient to her Husband, as her Head.*

But many by this Rule, will hardly proue *Wives*; being <sup>b</sup> *Mistresses* (as *Ierome* speaketh) rather than *Wives*, to those that haue them, or rather <sup>c</sup> *whom*

<sup>c</sup> Τῇ Παρῇ, τὸ  
κατοπτρῶν. ἔπει-  
τα τὸν αὐτὸν ἐρεῖ  
Οὐκ ἔβλεπον, οὐκ  
ἂν ἦν παρ' ἐμοῦ, ἔ-  
ναμα. De Laide  
Plato. καὶς π-  
κρὸν ἔλεγον αὐ-  
τῷ θρησκείᾳ κα-  
τόπτρου, ἡμετέρας  
συγγενεῖς μαρτυροῦν  
ῥητοῦ. Iul. d. An-  
thol. g. l. 6. c. 8.

<sup>u</sup> Scriptura sacra  
quasi Speculum me-  
is oculis opponatur,  
ut in ea facies in-  
terna videatur. Ibi  
sentimus, quantiū  
proficimus, ibi, qua-  
ntum à profectu di-  
flamus. Greg. Mor.  
l. 2. c. 1. Speculum

hoc habet splendorem non mendacem. Formosus es? formosus ibi te vides. Fædus es? fædum. Sed cum fædus accesseris, & fædum ibi te videris, noli speculum accusare. Non te fallit speculum: tu nois te fallere. Redi ad te, iudica de te: contristare de fæditate tua, ut cum discesseris tristis fædus, correctus possis redire formosus. Aug. de temp. 235. Sed & idem epist. 205. Epistola hæc tibi Speculum sit, ubi qualis sis videas, ubi discas qualis esse debeat. Et Hieron. ad Ocean. Speculum proponitur. Iam in potestate & conscientia singulorum est, quales ibi se aspiciant, ut vel dolere ad deformitatem, vel gaudere ad pulchritudinem possint. Et Bern. de Consid. lib. 2. Admoui Speculum. Fædus se in eo vultus agnoscat. Sed & qui dissimilem inveniri se gaudet, in faciat, ne forte & si sit unde placeat sibi, etiam in quo debeat displicere, non desit. <sup>a</sup> Ephes. 5. 22, 23, 24. 1 Pet. 3. 1, 5, 6. <sup>b</sup> Non uxor, sed Domina. Hieron. adv. Iovin. l. 1. Δέσποιναν καλεῖται ἡ γυναῖκα. Chrysost. tom. 8. serm. 15. Αἱ γυναῖκες ἐοικότες ἀπὸ τοῦ ἑαυτὰς καὶ τοῦ κυρίου Κουράς καλεῖσθαι. Epist. Enchir. c. 60. Veneranda Domina: celebrandus natalis. Theophr. de nupt. Eius tres Ovid. Nunciet huc aliquis Dominam venisse. Trist. 3. 3. Inque sinu Domine consensisse mea. Ibidem 4. 8. Et, Annus affluat Domine natalis honorem exigit. Ibidem 5. 5. <sup>c</sup> Quemodo Aristippus de Laide, Εἴπω Λαῖδα, καὶ ἐκ ἐγώ, Laeti. & Athen. l. 12. Habeo Laidem, non habeor à Laide. Cic. ep. 26. l. 9.

they



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they haue; <sup>d</sup> being married rather to them, then hauing married them, as he speaketh. So that their Husbands (if they may so be termed that are so mated) may say, that <sup>e</sup> when they receiued their *Wines Dowrie*, (if they had ought at least with them; for euen <sup>f</sup> those that bring nothing off are as faultie in this kinde, as those that bring most) they sold away their owne libertie; and tooke in <sup>g</sup> a Mistresse in stead of a Wife; as the *Cynickes Master* did <sup>h</sup> a Master in stead of a Seruant; and *Nazianzen* saith that <sup>i</sup> some *Wines* doe in stead of an Husband: One that will <sup>k</sup> rule and ouer-rule them, as he said that <sup>l</sup> *Queenes*, or <sup>m</sup> *Queanes* rather <sup>n</sup> of base condition, their *Concubines* did *Kings*; and of the *Persian Monarks*, when that State most flourished, it was a common by-word, that <sup>o</sup> they were Masters of the whole world, and their wines their Masters; not vnlike *Cato* his complaint also sometime of his Countrymen;

d' O' τω πινειν αν  
 κ' , γαμει τις ελθ-  
 οντα, Τε μετα  
 γυναικος επιειναι  
 τον χερσιν. Αυ-  
 τος δ' αμυν, ος  
 οκνην καταλπει.  
 Monand. Πινεις πο-  
 τος γυναικα επι-  
 τειναι διατιναι,  
 ε' γυναικα ετι, ης  
 εδδασεν. Anax-  
 agoras. Ηε Μα-  
 ρτυρ. σ. 13. 18. Ε-  
 σται quare locuple-  
 tem dicere nolim,  
 quentis exori nu-  
 bere nolo me. Que  
 & Aristippi men-  
 tem melius aper-  
 unt, quam ea que  
 ad Laert. Casaub.

tradidi. Plant. Afra. 1. 1. Contra quam Ambros. exhort. ad virg. Quae superstiti, ad servitutum sua  
 pecunia venditur. Hinc Menand. ὅτις γυναικὶ ἐμυλῶνερ ἐμδυμὴν καὶ βίβλιν, ἢ βλάτῃ ἀντι-  
 χεῖται, γὰρ ἐπὶ τοῖς καλοῖσι. Et apud Plat. de triang. & de virt. & vit. ἐπὶ τοῖς καλοῖσι ἔν ἐν ἀπο-  
 ραῖσι ποιεῖται, ἔπειθ' ὁ ἀνὴρ ἐπὶ δόξας, περὶ καλοῖσι. Tunc καλὰ παῖδων, ἐμπαῖδων, κα-  
 γὰρ ἀεί. Itaq. Sen. controv. 6. Multi duxere sine dotibus uxores: quidam dictas non accepere do-  
 tes: quidam e corpore contenti fuerunt; & cum possent accipere divitias, emere, quibus liberalatem da-  
 rent, maluerunt, quam suam vendere. <sup>f</sup> Plut. 30. 22, 23. Ἀλλὰ καὶ ταῦτα οὗτοι εἰς ἀπο-  
 ραῖς ἐπὶ τοῖς ἐπὶ τοῖς ἀγαθῶν ἀδελφότητι. Plut. erot. 1. Cui uxorem habuisti huius loco natam,  
 & tamen, quod nemo posset credere, etiam Catoni superbam. Nequis putet, si pauper duxerit,  
 satis se contulisse providisse. Hieron. in Iovis, lib. 1. Frustra itaque Plant. And. 3. 5. Quae  
 indotata est, ea in potestate est viri. Dotata mactatur & malo & damno vires. Nam, Ni-  
 bil indotata potest dotari minus. Scalig. Epidid. lib. 4. 8. Τὸ γυναικὶ κατὰ τὴν γυναικὸς ἐπιδο-  
 τῆσθαι. Hieron. de nupt. <sup>h</sup> Κήρυξ, ἡ τὴν Σέλας διαποτὴν αὐτῶν ἐπιδόσθαι. Diogen. Laert.  
 Scitaeque Ambros. epistol. 7. Pecunia plerumque Dominum emittit: & cautequidlibet tabulis emptor  
 ipse adducitur. <sup>i</sup> Διαποτὴν αὐτοῦ, ἐκ τοῦ ἐμυλῶν ἀποδοῦναι. Greco. Nazian. epistol. 4.  
 Gorg. 4. ἡ δὲ τὴν πενίαν αὐτῶν κατὰ δόλῳ. <sup>k</sup> An. Xeniae Domino suo Diogenes. 1. Zo-  
 nobich. 3. Hfd. 4. 22, 29. <sup>m</sup> Τὰς ἐμυλὰς βασιλέων βασιλείας. Diogenes. <sup>n</sup> Ἀντι-  
 ροδὸς Σαύρας, καὶ ὁμοειδὲς διαδύλασι βασιλέων ἐπιδοσθαι. Plut. erot. <sup>o</sup> Ὁ Περσὺ  
 βασιλέως παῖδας ἀπέπετο δούλους πολλοὺς ἀντὶ γυναικὸς, ἢς μέγα τὴν διαποτὴν ἀρεσκον εἶναι.  
 Plut. ad perfect. libelli.



† Αἰσχροῦν τὴν  
τὸτε ἐπιπλάκ-  
ουσι ζωαῖοις α-  
τίμῃ, Πέρης (εἰ-  
πὼν) ἀδρόπει τῇ  
ζωαῖαν ἀρχου-  
σιν, ἡμῶς δὲ πῶς-  
των ἀδρόπων, ἡ-  
μῶς δὲ αἱ ζωαῖ-  
κας. Cato. Plut. a-  
popbith.

¶ Prov. 2. 17.

¶ Verum itaque hic  
illud Ambrosij ex-  
hort. virg. Meliori  
conditione Mancipia,  
quam coniugia  
comparantur. Et  
Pallad. antbol. l. 1.

c. 19. Διδοῦναι σε  
λέγω ματαίωτε-  
ρον, εἴη πέρης α-  
σπί Σωφρονί δε-  
σπότην, μὴ δὲ λίσσιν  
χαλεπῶ.

¶ Καὶ τὰ ζωαῖ-  
κὸς δὲ χαλεπὸς πε-  
ρὶ παλλαγῶν πονη-  
φῶς, ἀνὴρ ὧν καὶ ἐκ  
ἀδρόπων. Plut.  
de virt. & vit.

¶ Οὐδὲ ζωαῖ-  
κῶν ἀδρες, οὐδὲ δὲ  
παικῶν δουλοί.  
Idem pedagog. Pa-  
de & Aristot. E-  
thica. l. 2. c. 10.

Ἀρχοῦσιν ἐνὶ οἴ-  
κῳ ζωαῖκας ἐπι-  
κλῆσι. Epit.

¶ Prov. 31. 10. -

¶ Εἴπον δὲ ἐδὲν αἰεὶ ταυτὴ ζωὴν,  
(ὁ μὲλλον ἢ ἀφελὺς ἀνὴρ μάλιστα. Theophyl. epist. 42.) Εἴπον δὲ μουσὸν ἐδὲν ὅτι ταυτὴ.  
Simonid. Βερέτα συνέκλειμος δὲ ἀραζόνειαν, ὅτι πολυτελής συνδεῖται ὑπὸ λιχρείας, καὶ  
σύνκοιτος ὁδωμένη, & c. Plut. de virt. & vit. ¶ Καὶν γὰρ ἐπὶ χαλὸν, ὅτι ἐπίμεινον Περ-  
σῶν, ὅτι πέτρων, ὅτι ἐδαφίων. Simonid. Stob. c. 71.

P. All Men rule their Wines, we rule all Men; and our  
Wines rule us: One that will guide and governe him  
that should be <sup>a</sup> her Guide, yea and; it may be, com-  
mand him <sup>r</sup> more imperiously than many a Master  
would his Slave. They are <sup>r</sup> no Men, saith one, but  
Bond-men to their Wines, or <sup>r</sup> to their Portions at  
least, that endure it. And they are no Wines sure, but  
Mistresses, or more than Mistresses, that offer it.

Again; she is a Wife, as <sup>a</sup> Salomons Mother de-  
scribeth her, that is not a good Housewife onely in  
the House, but a good Wife also to her Husband; that  
<sup>x</sup> doth him good all his daies, all the daies, at least, that  
she liueth with him.

Shee is a Wife then indeed, and none but shee, in  
whom these two concur, that shee is both a good  
Housewife, and a good Wife too to him that hath her.  
But how many Married women are there, in whom  
neither of these are? how many in whom they  
meet not? How many are there not Housewives, but  
<sup>y</sup> Drones rather? living wholly on the sweat of their  
Husbands browes, as the Drone doth on the honey  
that the Bee maketh and bringeth in? How many  
though not Drones, yet Droiles rather than Wines?  
that will toile and moile indeed about the house, as  
we say, like horses; but are withall <sup>z</sup> of so crooked  
and crabbed a nature, of so curriish, vnquier, and  
contentious a disposition, that their Husbands can

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have no ioy, nor comfort at all of them: there can be no comfortable cohabitation or conuerſing with them.

There may be good cauſe therefore euen for *married Women* to examine themſelues whether they be *Wives* or no: ſince that if they answer not that, which *Gods word* and will, yea which the very *Name* giuen them, requireth of them, they are as *no Wives* in *Gods account*.

But here a *Queſtion* or two would be answered.

For firſt, may ſome ſay: If *ſuch a Wife* be *no Wife*, may a *Man* then lawfully put away *ſuch a Wife*?

I answer; No: As the *Rabbines* ſpeake, <sup>a</sup> *The bone thou muſt gnaw, that is fallen to thy Lot*. There is <sup>b</sup> *a knot of God* betweene you, that cannot be vnknit. <sup>c</sup> *God* hath ioyned her vnto thee either in mercie, or in wrath; to be, as he ſaith of *Rulers*, <sup>d</sup> *either a Nurse* to thee, or a *Scourge*. And <sup>e</sup> *Thoſe that God hath ioyned together, Man may not ſeuer*.

Yea but, may not a *Man* forbear to doe the *Dutie of an Husband* to ſuch an one? For <sup>f</sup> *why* ſhould I, will ſome ſay, be an *Husband* to her; if ſhee be not a *Wife* to me?

I answer; No: <sup>g</sup> *Thou oweſt it to God*. And it is not default of dutie on her part, that can diſcharge thee of thy debt to him. As *Baſil* ſaith of *Rulers*, <sup>h</sup> *We muſt obey, the good as God, the bad for God*. And

*Queſtions 2.*  
*Queſt. 1.*

*Anſw.*

<sup>a</sup> Os, quod in forte tua cecidit, rodas. *Drufin Adag. Ben-Syre.*

<sup>b</sup> Pactum Dei. *Pro. 2. 17.*

<sup>c</sup> *Matth. 19. 6.*

*Queſt. 2.*

<sup>d</sup> Bonus ſi fuerit, qui tibi praeci, nutritor tuus eſt: malus ſi fuerit, tentator tuus eſt. *Aug. de Verb. Dom. 6.*

*Anſw.*

<sup>e</sup> *Matth. 19. 6.*

<sup>f</sup> Ita legit Iun. verba Domini, *lev. 31.*

32. Et ego illis Maritus eſſem? ut conciliet, cum *Hebr. 8. 9. xj. ἐγὼ ἡμεῖς αὐτῶν*. Sic *Cic. Phil. 2.* Non tractabo ut Conſulem: ne ille me quidem vt Conſularem. Et *Crassus* *Philippe*, Non es mihi, *Philippe*, Conſul, quia nec ego quidem tibi Senator ſum. *Val. Max. lib. 6. cap. 2.* & *Cic. de Orat. lib. 3.* Sed & *Chriſtianē* parum. *Iul. Scalig. de Eraſmo Epiſt. 15.* Si non eſt mihi *Chriſtianus*, cur ego illi ſum? & *Debes Deo.* <sup>h</sup> *Tois ἡδὲ γὰρ τοῖς, ὅς τῷ Θεῷ. Tois δὲ γὰρ τοῖς δὲ τῷ Θεῷ.* *Baſil. Caſar. Rom. 13. 5. 1 Pet. 2. 13, 14.*

1 Pet. 2. 18, 19.  
\* This exordium.

Luk. 14. 14.

S. Peter of Masters, that <sup>i</sup> Servants must for <sup>k</sup> conscience sake be subject to the froward as well as the courteous. So must thou doe the dutie of an Husband as well to a bad as to a good Wife, for conscience of Gods command. Doe thou thy dutie for God, and thou shalt haue thy reward from God. As our Saviour saith <sup>l</sup> of those that relieue the poore, though they cannot requite them, yet God will reward them; so though she doe not with kindnesse answer thee, God will requite thee, in the Resurrection of the Righteous.

And so much briefly for Answer to those two Questions.

Use 2.  
Premonition.

Secondly, this Point may serue as for Examination, so for Premonition, to those that are to enter into this estate, that they consider seriously beforehand, what they vndertake, that they weigh well what they goe about: Not thinke as many doe, that they marrie for their ease, or they marrie to be maintained; to be maintained in sloth and idlenesse, or in vanitie and pride: like those, who, as Bernard speaketh, <sup>m</sup> thinke to liue without Care, when they haue gotten a charge or a cure. No: thou marriest to be a Wife; and that is not <sup>n</sup> a naked Name, or a bare title; it is the Name of an Office, that hath many Duties annexed to it. <sup>o</sup> It is not good for man to be alone, saith God; I will make him an Helpe. He doth not say, I will make him a wife: or, I will make him a woman, that may be an Helpe to him: though hee meant so to doe: but, I will make him an Helpe. So that A wife is a Woman ioyned to Man to be an Helpe to him: And for a Woman to be a Wife, is to be an Help to her Husband. But wherein to be an Helpe? <sup>p</sup> Let the younger

<sup>m</sup> Tum demum sine curis victuros se sperant, postquā ad curas pervenerint. Bern. epist. 42.  
<sup>n</sup> Ὁρμα καὶ ὄν.  
Greg. Naz. Apolog. Nudiū nomē. Quomodo Apul. in Apolog. Nuptiarum titulus falsus & imaginarius.  
<sup>o</sup> Gen. 2. 18.

<sup>p</sup> 1 Tim. 5. 14.

ger Women, saith the Apostle, *marrie, and breed*, (that is, *beare, and bring up*) *children, and governe the familie*. That is the end of their *Mariage*: and to doe that, is to be a *Wife*. And that therefore must euerie woman that intendeth to *marrie*, fore-thinke of, resolve on, and make account of before hand, if euer she meane to be a *Wife*.

*Marriage is honourable*, as the Apostle saith: And the Name of a *Wife* is an *honourable Title*. We are wont to giue them place before those that bee yet vnmarried, vnlesse they be farre vnequall otherwise. But *euerie dignitie hath some dutie* annexed vnto it. And *it is not equall* that those that refuse the one, should expect euere to enioy the other. Yea, *the greater the honour is, the greater is the dishonour*, if the *dutie be not done* that that honour exacteth.

Thirdly, it may serue, as for *Premonition*, so for *Admonition*; for premonition to those that intend or desire to enter, for admonition to those that are entered already. Art thou a *married woman* then? As *Ierom* saith to the *Monk*; *Read what thou art here called, and be that that thou art stiled.* Thou art stiled a *Wife*. But thou art *no wife*, if thou doest not a *Wives* worke: no more than *\* the Shepherd* is a *Shepherd* if he feed not his flocke. Consider therefore well what the dutie of a *Wife* is, that thou mayest indeed faithfully and conscionably performe it; that thou mayest make good what in that *Name* is required of thee. Else as one saith well, that *† the verie title of godli-*

7 Τενορορεν, εἰ-  
 ροφερορεν. Quo  
 loco τὸ τενορορεν  
 etiam τὸ τενορο-  
 ρεν includit, quod  
 & exprimitur, cap.  
 5. 10. quo modo &  
 τενορορεν etiam  
 τενορορεν cō-  
 prebendit, cap. 2. 15.

1. *Hebr. 13. 4.*  
 2. *Homo omnis & omnis annexum habet. Bern. epist. 42.*  
 3. *Nec datur beneficium nisi propter officium. Reg. Iur. Can. Et, Rationi congruit ut succedat in onere, qui substituitur in bonore. Benif. in 60.*  
 4. *reg. iur. c. 77.*

Vsc 3.

*Admonition.*

Non est dignum  
ut inde exigas bo-  
norem unde refugis  
laborem. Bernard.  
epist. 87.

u Lege quod appel-  
laris; esto quod di-  
ceris. Hieron ad  
Nepot. & ad Ru-  
fic. Cura esse quod  
audis. Horat. epist.  
16.

x Zeck. II. 5. 16, 17.  
Non omnes Episcopi  
Episcopi sunt.

12. Nec Episcopus enim aut presbyter est dicendus, cum non sit, qui præesse velit, prodesse nolit. Iulian. apolog. 7. Ipsum vultu unum est piun nomen. Salvian. de provident. l. 4.



<sup>a</sup> Magis enim est  
damnabilis malitia,  
quam titulus boni-  
tatis accusat. Ibid.

<sup>a</sup> Ezech. 34. 2, 3.

Locum pastoris te-  
nent & non pa-  
scunt; stipendia præ-  
dicatoris accipiunt,  
& non prædicant:  
doctores vocari vo-  
lunt, & non docent:  
qui merito securi  
æternæ damnatio-  
nis succidendi sunt,  
quia terram occu-  
pant, & fructum  
non faciunt. Rad.  
Ardens in Vigil.  
Ascens.

<sup>b</sup> 1 Tim. 5. 8.

Αἱ ἀρχαὶ τοῦ οἴκου  
τῶν ἀνδρῶν κεφαλὴ  
ἐσὶν ὡς καὶ ὁ Χριστὸς  
ἐκκλησίαν, τὴν ἑαυτοῦ  
ἑαυτοῦ σώσειν ἐκ  
πλῆθους ὧν ὁ σώσει  
ἑαυτόν. Τὸ ἅγιον  
πνεῦμα καὶ ὁ λόγος  
καὶ ὁ Χριστὸς ὁ  
Κυριός καὶ ὁ Θεός.

ex. Autor. quest.  
orthodox. apud Lu-  
stin. quest. 3.

<sup>c</sup> Rom. 12. 4, 6.

Singula suū mem-  
bra habent officii:  
oculus videt, & non  
audit; auris audit  
& non videt; ma-  
nus operatur, nec  
audit, nec videt; pes ambulat, nec audit, nec videt, nec facit, quod facit manus. Aug. in Psal. 139.  
Videmus hominibus inspiratam velut auricam rectricemque membrum animam, sensusque in-  
clat ad ea discernenda, quæ tactu, naribus, auribus, & oculis indagantur, pedes ad progressum compositor,  
brachia ad complexum, &c. nihil aures agere valent, quod oculorum est, nihil oculi, quod aurium.  
Eclum. de rebus. l. 3. c. 10.

nesse maketh the ungodly man guiltie: so <sup>a</sup> the verie  
Title that thou art called by, will one day condemne  
thee. And it had better for thee neuer to haue taken  
that *Name* on thee, if thou doest not that that the  
*Name* importeth. For as it were no sinne for a man  
not to feed a Flocke, if <sup>a</sup> he did not beare the *Name*,  
and take vp the place of a *Pastor*, if he were not called  
so to doe: So it were no sinne for a *Woman*, not to  
bee in this manner an *Helper* to *Man*, if shee did not  
beare the *Name*, and supply the place of a *Wife*, if  
she were not called to be such an one.

And this is a great fault, with much griefe to bee  
spoken of, among many *Professors*, that they seeme  
verie carefull of the obseruance of the *generall duties*  
of *Christianitie*; but are too too carelesse of perfor-  
mance of the *speciall duties* of their *particular states*  
and places: *Forward Christians* (to see to) in the ge-  
nerall; but failing fouly and fearefully, when it  
commeth to the particular; *carelesse householders*,  
(and you know what <sup>b</sup> the Apostle saith of such;) *fond Parents*; *negligent* and *undutifull seruants*; *no*  
*good Husband* to *Wife*; *no good Wife* to *Husband*:  
like a *blinde Eye* in the bodie, that *bath sense* and *mo-*  
*tion*, the generall faculties, common to it with the  
other parts, but *wanteth sight*, that is <sup>c</sup> the proper  
function and office of it: or a *lame hand*, that is as  
sensible, yea more sensible it may be than any other



part of the bodie, but either cannot, or doth not any worke. That which bringeth a *foule scandall* oft vpon *Christian profession*; when wee shall heare, as many complaine, that they haue found more faithfull and diligent seruice in such seruants as haue giuen little shew of sauing or sanctifying grace, than in such as haue made great profession of pietie; so others againe, that more louing and kinde cariage, and more dutifull demeanour towards their *Husbands*, is found in diuers women, though well nattered, yet not religiously nurtured, than in many that would seeme to haue made great progresse in pietie: when many *meere ciuill persons* liue more louingly, more comfortably, more contentedly together, than not a few of those doe, (wherefoeuer the fault be, sometime in the one partie, and sometime in both,) that are otherwise *verie forward and eager professors*. As <sup>d</sup> if *Nature* were able to doe more than *Grace* could doe: or as if true pietie and godlinesse did not exact of *Men* and *Women*, a diligent, carefull, and conscionable performance of good Duties, <sup>e</sup> as well in the one kinde as in the other.

Fourthly, it may serue for *Information*, to informe vs how God esteemeth of such as are faultie or defective this way. Art thou a *Wife*; but not a good *Wife*? God esteemieth thee as *no Wife*; yea, as *no Woman*; for <sup>f</sup> the same word signifieth either.

<sup>g</sup> Search, saith God to *Jeremie*, all *Ierusalem* thorough, if thou canst finde a *Man*; or if there be any one that dealeth uprightly: as if the rest, those that were not such, or did not so, were *no Men*. As <sup>h</sup> the *Cynick* sometime said, that there was a great throng of

<sup>d</sup> Plus in bono valere vnes ingenium quam Gratiam, infirmat valorem gratiae.

<sup>e</sup> Quaedam Dei praecepta sunt communia omnium, non specialia aliquorum. Vt ergo audacem reum temeritatis suae patienti obfessione conueniat, non cum praecepta communia, sed propria & singularia contempnisset demonstrat. Greg. in illud 1 Sam. x3. 13. Non obseruasti mandatum Dei, quod mandauit tibi.

*Vse 4.*  
*Information.*

<sup>f</sup> נִשְׁכָּה Hebr. & Tamm Grac. & Ierem. 5. 1.

<sup>h</sup> Ab Olympijs ludis reuersus, ut Laert. & hanc prodiens, ut Hecato in Christi; Πολύς ὁ ἀνὴρ ὁ καλὸς, ὁ καλὸς ὁ ἀνδρῶν.

ἰ Ἀνδρῶν κλέστα, ἢ κλέσματα. Laert.

<sup>k</sup> Erras, si florum, qui occurrunt tibi, vultib<sup>9</sup> credis. Hominum effigies habent, animos ferarum. Senec. Epist. 103. τέτρα ταῖς φύσεσιν, βούβων ἀνδρῶν ποσιν. Ex Empedocle Theoph. Epist. 44.

<sup>l</sup> Omnes homines natissimus: sed non omnes homines homines sumus. Quidam homines non sunt homines. Est homo homo: & est homo non homo, homo serpens, Matth.

3. 7. homo equus, Jer. 5. 8. homo iumentum, Psal. 49.

20. Secundum ex-

terioriorem hominem homo, sc. interiori non homo, sed serpens, &c. Origen. in Ezech. homil. 3. m τί γάρ ἐστιν ἄλλο εἶναι καὶ ἀνθρώπος, ἢ λέων ἢ λύκος, ἢ πᾶν ἄλλο ἀνθρώπον, καὶ ταπεινότερον; τοιούτους καὶ χαλκόντας ἀνθρώπους ἢ ἀλάστον; Luc. 13. 32. &c. Epictet. Mirian. l. 1. c. 3. Hos, ut ait Salustius, ventri obedientes, animalium loco numeratus non hominum. Sen. ep. 60. <sup>n</sup> Ierem. 10. 14. Ipsi bestiarum bestialior est homo ratione cogens, & ratione non viuens. Bern. de bon. deser. o Οἷον πρὸς ἄλλων διαφέρειεν θείων Ἀνθρώπων; ἢ μικρόν, ἀλλὰ ἡμῶν. Πλάτ<sup>9</sup> ἐπὶ τῶνδε, οὗτο δ' ἐρδον θείων. Lycurg. apud Stob. c. 2. <sup>p</sup> O curue in terras anima. Pers. sat. 2. & Laert. instit. l. 2. c. 2. In recto corpore curua est anima. Annon consideras sursum caput habere, qui sursum non habes? corpore recto stare, qui cor de ipsis in terra? An xō in terra est reperes, carne sapere? &c. Bern. de disc. 12. <sup>q</sup> Ἰδοὺ γυναικῶν ἐς κορσίν, Οὐχὶ τὶ θείων, ἴφν, ἢ γαλαργα. Laert. Intrat bestia non puella: discunt ferā, non femina. Pet. Chrysolog. serm. 127. <sup>r</sup> Prov. 21. 19. Sirac. 25. 20. Οὐδὲν γού ἐκ κόπῳ θείων ἐφάρμλλον γυναικὸς ποικεῖς. τὸ θέντος θείοντες ἐν πετραίοις; τὶ ἢ ἰδοὺ πτερον δράκοντες ἐν ἱερμαῖς; πῶς καὶ λέων καὶ δράκων ἐν τῷ κακῷ ἐλατῶν τυγχάνουσιν. Pseudo-Chrysost. hom. 7. serm. 99. Διὸν δράκοντες, καὶ χακῶρον ἀπὸ τῶν. Διὸν γυναικὸς θέντος ἐν θείων. Greg. Naz. apud Anton. Meliss. l. 2. c. 34. Πολλῶν καὶ γῶν καὶ καὶ θείων ὄντων, μέισον ἐπὶ θείων γυνῶν. Menand. Γυνὴ τὴ παύτων ἀρεστάτων χαλόν. Enrip. Phonic.

folke where he had beene at a solemne meeting; but few Men; and hauing called Men to come to him, when many came flocking about him, hee beat them away, and said, <sup>i</sup> he called Men, and not them; thereby implying that they were not such Men as hee meant. And surely, as such Men were no Men in his account: yea, bad Men are in truth no Men, howsoeuer they seeme to be such: <sup>k</sup> You are much mistaken, saith he, if you take them all for Men that you meet with. They are Men in shape, but beasts in minde; <sup>l</sup> Men outwardly, <sup>m</sup> Beasts, if not <sup>n</sup> worse than beasts, inwardly. <sup>o</sup> All the difference, saith one, is, that the one goeth upright, (and yet <sup>p</sup> some will hardly grant that too) whereas the other groueleth upon the ground. So bad Wines are no Wines in Gods account, nay, nor Women; but wilde beasts, as <sup>q</sup> the Cynick sometime spake, in the likenesse of Women; yea worse rather than such, as Salomon also plainly implieth, when he saith, that <sup>r</sup> it is better to abide with wilde beasts in

the wilderness, than to be tied to keep house with such.

And the like may and must bee said of the other partie. As the *Wife* is *no Wife*, if shee bee *not a Good Wife*: so is the *Husband no Husband*, if hee bee *not a good Husband*. He is *no man*, but a *beast*, saith Chrysostome; a *wilde beast* rather than an *Husband*, that is not kinde and courteous, that is harsh and currish to his wife. He is *no husband*, if he do not the *duty of an husband*, as she is *no wife*, if she do not the *worke of a wife*.

And where both parties are herein faultie, and rather bide than liue vnquietly together, we may well say of them, as we vse to say, that they liue together, as *Dog and Cat*; not as *Man and Wife*, but as *bruit beasts*, or not so well rather, as euen *wilde beasts* are wont to doe. They are no better at all in Gods sight than such: and they must looke one day to answer, not onely for the wrong that they doe either to other, but for the wrong also that they doe vnto God and his ordinance, by bringing through their fault a foule imputation vpon it.

Fistly, this may serue for a *Caueat* to such as are yet to chuse. Doeſt thou want a *Wife*, and wouldest haue one? Make enquirie for a *good Wife*; else thou wert better haue *no Wife*; better without her, if she be a *bad one*, than with her.

Oh could I but get a *rich Wife*, a *wealthie one*, enutriendo, cum sint alioqui insociabiles, & solivage. Qua enim tigris non filiis suis mitis immurmurat, & pacata feritate blanditur? Quis miles, quantumlibet solitarius rapinis erumpere volet, non coniugium copulat, nidum congerit, vva conseruat, pullos alit, & quasi cum sua matrefamilias societatem domesticam quicquid potest pace conseruat? Aug. de ciuit. i. 19. c. 12. \* Ipsi & dicit eis epotus. Sozin. teget & nuteitua. Moron agyuev elerov. Anaer. carm. 46. Proinus ad censum; de moribus vltima fiet Questio. Iuven. Sat. Mala cum fama, ubi dicit est, facile nubitur: Dura dos sit, nullum vitium vitio corripitur. Plaut. Pers. 3. 1. coniux baud samina, queritur pecunia. Iul. Scal. epidor. l. 4.

¶ Ei & dicit eis epotus. Iuven. Sat. Mala cum fama, ubi dicit est, facile nubitur: Dura dos sit, nullum vitium vitio corripitur. Plaut. Pers. 3. 1. coniux baud samina, queritur pecunia. Iul. Scal. epidor. l. 4.

¶ Quod Aug. de alijs quibusdam; Si ambo tales sunt, coniuges, quamvis uocentur, non sunt, de nupt. & concupisc. l. 1. c. 15.

¶ Si uoluerint, & aueruerint, uti scit Themist. apud Stob. c. 67. Ota & dicit eis epotus. Iuven. Sat. Mala cum fama, ubi dicit est, facile nubitur: Dura dos sit, nullum vitium vitio corripitur. Plaut. Pers. 3. 1. coniux baud samina, queritur pecunia. Iul. Scal. epidor. l. 4.

## Wife 5.

### Caution.

\* Ipse fera seivissima genus proprium pace quadam custodiunt, coeundo, gignendo, pariendo, facis for endo atq.

saith

Formosa virgo est, dotis dimidium vocant Ipsi, qui dotis negligunt uxorias. Asian. Virgo formosa, etsi sit oppido pauper, abunde tamen dotata est. Apul. in apolog.

<sup>2</sup> Iudg. 14. 7.

<sup>2</sup> Ἀνδρα γενναίου, δειδωκέν μᾶλλον, ἢ γυναῖκα ἀνδρὸς. Plut. vita Themistocl. & in apophth. Malo virum, qui pecunia eget, quam pecuniamque viro. Cic. offic. l. 2. Κισθον βεδρεῖς πέντα γεντον, ἢ κακὸν καὶ πλεστον γαμεῖν πέντα δὲ φίλον. Eurip. Androm.

<sup>b</sup> Κρεῖττον γὰρ ὄσιν ἐπὶ τετραμύδων λαθεῖν Γαμῶν ἀ- χειροῦ, ἢ κακῶς μὲν γενναίου.

Diador. Stob. c. 76.

Dos est magni parentum virtus, & mei mens alterius tori certo sedere castitas. Hor. carm. 3. 24. Dummodò morata recte veniat, dotata est satis. Plaut. Aul. l. 4. <sup>c</sup> Prov. 11. 22. Mulier nequicquam exornata est bene, si morata est male. Plaut. Most. l. 3. Pulchrum ornatum turpes mores petu cano collinunt: Lepidi mores turpem ornatum facile factis comprobant. Idem. Pan. l. 2. <sup>d</sup> Quomodo Teles auaros dicitur γενναῖα εἶναι τε & ἐπὶ εἶναι. Stob. c. 95. <sup>e</sup> Multos tibi dabo, qui non amidis, sed amicitia caruerunt. Senec. epist. 6. Multi more isto atque exemplo vivunt, quos cum censcas Tibi amicos, reperiuntur falsi falsimonij. Lingua falsios, ineres opera, sublesta fide. Plaut. Bacch. 3. 6. <sup>f</sup> Φίλον δὲ δέω πικρὸς, μὴ δὲ σφιστικὸς ἀνδρῶν, ἐκείνους δὲ ἀντιόχου- τον & βίβλου, ἀλλὰ κοινὸς δὲ ἐννοῶ. Plut. Symp. probl. 4. 1. Sic illum amicum & otasii, quo modo omnes candidatos bonos viros dicimus; quo modo obuios, si nomen non succurrit, Domitios salutamus. Sen. epist. 3. Non de vulgari ego amicitia, sed de vera loquer, qualis eorum qui pauci nominantur, fuit. Cic. de Amic. <sup>g</sup> Vbi quaret quis uxorem, videat an nuptias suas amet, an nihil pluri faciat marito, an fortis sit, si quid viro inciderit mali, una tolerare. Si bis bonis fuerit instructa, dotata est. Sen. contron. 6.

saith one; I were well, I were made for euer. And, Let mee haue a faire one, saith another, and I care for no more. <sup>2</sup> Giue me the woman, saith Sampson, for she pleaseth mine eye. But as that worthie Grecian once said, that hee would rather haue for his Daughter, <sup>2</sup> a Man without money, than money without a Man: So better were it for thee to haue a wife without<sup>b</sup> wealth or<sup>c</sup> beautie, than to haue wealth or beautie without a wife; and so<sup>d</sup> bee as farre from hauing the comfort of a Wife, as if thou hadst no Wife at all. <sup>e</sup> A man, saith one, may haue many Friends ( <sup>f</sup> such as we commonly call friends ) and yet among his many friends, hee may finde little friendship. And so may a man haue many a Wife, such as vsually beare the name of Wines, and yet finde little enough of that good in any of them, that Salomon here intimateth to bee in a Wife.

If thou wouldest haue a Wife then, <sup>g</sup> seeke thee a good Wife; seeke thee a fit Wife. For if shee be not a good Wife, and a fit Wife; ( and she is no good Wife for thee, if she be not fit for thee; ) thou shalt haue no



*A Wife in Deed.*

25

*Wife* of her. As a learned man said sometime of *Rome* having bene somewhere there, that a man might <sup>h</sup> *Seeke Rome in Rome*, and yet *not finde her there*; *Rome* was so much altered from that that it had bene: And the *Orator* of *Sicilie*, after *Veires* had governed there, that men <sup>i</sup> *sought Sicilie in Sicilie*, it was by him so impoverished: And a *Reverend Prelate* of ours, of *Bellarmines* latter works, that many <sup>k</sup> *missed Bellarmine in Bellarmine*; they were so much unlike to, and came so far short of his former. So mayest thou finde much want, and *misse of a wife in a wife*, if thou makest thy choise amisse. And so consequently doe thy selfe exceeding great wrong, embracing, with <sup>l</sup> *Ixion*, a cloud in stead of *Iuno*, or <sup>m</sup> with *Paris*, <sup>n</sup> *a shadow without substance*, a sorrie helpe, <sup>o</sup> *a cold comfort, a wife*, and yet *no wife*, in regard of any ioy or comfort in her, in regard of any helpe or furtherance from her. And were it not much better for one to be altogether without? For what can be more miserable than to haue *a Wife*, as <sup>p</sup> couetous wretches haue *wealth*; to haue the *burden of a Wife*, and to want the *benefit* of her, to haue the *care*, and not the *comfort*? whereas the man that liueth *single*, as hee misseth of the one, so hee is yet withall freed from, and eased of the other.

a Spiritu cadauey  
 p[re]s[en]tia venustatis:  
 Nec Roma Rome  
 copos, & tamē Ro-  
 ma: Sed Roma que  
 prestare non pot-  
 Romam. Iof. Scalig.  
 V[er]pote ubi, Nec  
 somnium, nec um-  
 bra, nec sonus Ro-  
 mæ. Iul. Stalig.  
 poem. Et Ian. Vital.  
 Qui Romam in  
 media queris na-  
 uis aduena Roma,  
 Vt Rome in Roma  
 nil reperis media?  
 Roma siquidem Ro-  
 ma non est, nihil ha-  
 betis præter ruinas  
 ruderaque, p[re]s[en]tia  
 calamitatis cicatri-  
 ces ad vestigia. E-  
 rasim. Ciceronian.  
 i Vt in uberrima  
 Sicilie parte Sici-  
 liam queremus.  
 Cic. in Ver. 3.  
 b Belmarini que-  
 runt in Bellarmino.  
 Lancel. Iam Winton.  
 Ep[iscopu]s in defens. Reg.  
 contr. Bellapol. Ita

do-Gell. Titulis, Gellium se in Gellia desiderare. <sup>1</sup> Νεφέλει ἀπὶ τῆς ἡμέρας. Videndum Eustath. ad Iliad. α'. Lucian. in Deor. dialog. & Serv. ad Aen. 6. <sup>m</sup> Εἰς Ἰωλὸν ἔμπορος. Eust. in Helen. - εἰς ἡδὺλας τὸν ῥέοντα. Lycoph. Cassi. i. Εἰς Ἰωλὸν Εὐλήνης, ut ex Stephano Tzetze. <sup>n</sup> Σχίσμα ἀπὸ τοῦ σπέρματος. Præf. Græc. - οὐ ψυχρὸν πνεῦμα καὶ ἥλιον. - Lycoph. ibid. ex Sophocle Antigone. Κακὴ γυνὴ εὐνύου. - Γ. οὐκ ἴδιον τὸ ἐπικαλεῖσθαι, οὐκ ἔστι ἀλλοτριὸν ἢ μὴ δὲ ἀφ' αὐτοῦ. Bion apud Laert. Nec habendi fructus felix, & cupiditate quæ etiam miserrimus. Val. Max. l. 9. c. 4. Hinc 10. Parkust in epigr. Εἰς αἶσιν similis, qui obsequia portat, αἶσιν : Operatur eis, non vescitur. Et Plut. de avar. Ὁ πτωχὸς οὐ λαμβάνει ἔξω καὶ ὀφθαλμοὺς ἔξω καὶ ὀφθαλμοὺς, οὐκ ἔχοντες τὸν πτωχὸν ἀσπασαμένον, λέγει ἢ μὴ ματῶν, μὴ δὲ αἰσῶς.

H

Lastly,



Use 6.

Lastly, Is such a Wife in Gods account as *no Wife*? Let such then neuer looke for respect or regard with God, for any recompence or reward from God. If thou dost not a *Wives worke*, neuer looke for a *Wives wages*, neuer looke for a *Wives reward*. There is no *Christian Servant*, that serueth his master faithfully and conscionably, but <sup>a</sup> he shall for the same *from God receiue a royall reward*. And much more the *Christian Wife*, that doth carefully her dutie to him, whom God hath ioyned her vnto. Such as they be <sup>r</sup> *Daughters of faithfull Sara*; so they shall haue their part and portion with her. But for the rest, since <sup>r</sup> they refuse to doe *the work*, they haue no reason to expect or looke for *the wages*. Their *wills* they may haue with their *Husbands* while they liue here; but they are neuer like to haue any *reward* at *Gods* hands. How can they hope that he should reward them as *Wives*, who reputeth them as *no Wives*? yea <sup>b</sup> *worse* therefore *than no Wives*, because they ought to haue beene *Wives*, and did beare the *Name* of such.

In a word; wouldst thou be a *Wife in Gods account*? Thou must then be a *Wife not in Name*, but in *Deed*. For, <sup>a</sup> *He is not a Jew*, saith the Apottle, *that is a Jew outwardly*: <sup>x</sup> *Nor is that Circumcision, that is outward in the Flesh*. But he is a Jew, *that is a Jew within*: and that *Circumcision* that is in the heart and the Spirit is the *Circumcision*, whose praise is not of Man, but of God. So shee is not a *Wife*, that is, a *Wife in Name*; but she is a *Wife*, that is, a *Wife in Deed*: She

<sup>a</sup> Coloss. 3. 23, 24.

<sup>r</sup> 1 Pet. 3. 6.

<sup>f</sup> *Avidus ad mercede, piger ad laborem, qui fronte sperat: quod promissit Deus, qui non facit quod iussit Deus? Prius audi monitiones, & sic exige re-promissiones. Prius audi iubentem, & sic exige pollicentem.* Aug. de sanct. 4.

<sup>c</sup> *Idem deteriores sumus, quia meliores esse debuiamus.* Saluian. de Provid. lib. 4.

<sup>a</sup> Rom. 2. 28, 29.

<sup>x</sup> *H' νομίμω περιτομή τοῦ σώματος καὶ τῆς καρδίας καὶ τοῦ νοῦ.* Iuxta Decum. Sch. ad Phil. 3. 3. *Circumcidens cor, non metens carnē.* Tertul. ad Marc. lib. 5.

*Illam enim non circumcidit sed resecavit Apostolus appellat: quo modo Diogenes Zenonis discipulus resecavit, & Enchiridion dixit. Laert. vide Ierem. 9. 25, 26.*

is that *Wife*, whose praise and reward is both of *Man* and *God*; or if not of *Man*, yet doubtlesse of *God*: From whom, as shee doth the worke of a *Wife*, so shee is sure to receiue the reward of a *wife*, though *Man* should not yeeld it.

And so passe we on to the *second Point*; from the *Partie Cōmended*, to the *Cōmendation* here giuen her. Branch 2.

A *Wife* then (such an one as deserueth the Name of a *Wife*, as is a *Wife* not in Name only, but in Deed, not in Title barely, but in Truth) is <sup>a</sup> an exceeding Doctr. 2.

great *Benefit*, a meanes of much good to him that hath her: He that findeth a *Wife*, findeth Good, saith *Salomon*. Good; that is, much good, exceeding great good: (For it is spoken <sup>b</sup> by way of excellency or eminency;) as if hee could not well tell how to expresse how much good might by her accrue to the Husband of such an one. And, <sup>c</sup> Shee will doe him good, saith *Salomons Mother*, and no euill, so long as euer they shall liue together. \* An whole *treasurie of good* there is in a good *Wife*.

<sup>a</sup> Ἀέτιον ἀδρός  
ἄνθρωπος συμπαροῦς  
ἡμῶν. Hippotho. a-  
pud Sjo. c. 65. Συλ-  
λῆσθαι γὰρ, τα-  
μίαν ἀγαθῶν ἔστιν  
ἀδελφεία ἡμῶν. Cle-  
ment. Alex. ex Eu-  
rip. Pedag. l. 3. c. 11.  
<sup>b</sup> Κατ' ἐξοχὴν.  
<sup>c</sup> Prov. 31. 12.

\* Οὐνοῦ ἐστι ἀδελφεία ἡμῶν ἢ ἡμῶν ἡμῶν. Menand.  
*Benefits* 6.

To point onely at some generall *Heads* of this *Good*, that such a *Wife* bringeth with her. For the *Time* will not suffer me to insist long on ought.

First, for *Societie*: <sup>d</sup> *Man* naturally affecteth com-  
pany and *Societie*; and <sup>e</sup> shunneth *Solitude*. <sup>f</sup> *Societie*  
is the very *Soule and Life of Mans Life*. <sup>g</sup> There is

*Benefit* 1.  
*Societie*.

intra sue legibus feritur. August. de Civitat. lib. 19. cap. 12. <sup>h</sup> Natura solitarius nihil amat. Cicero. de Amic. Quomodo solitudo in odio est; sic in dulcedine appetitio societatis. Senec. Epist. 9. <sup>i</sup> Cui enim potest esse sine socio vita utilis? ut ait Ennius. Cic. de Amic. Solem utaque è mundo tollere videntur, qui amicitiam è vita tollunt, quā nihil à Deo iucundius habemus, nihil melius. Cic. ibidem. Sine qua vix incunctitatem firmam ac perpetuam tenere non possumus. Idem de Fin. lib. 1. Summus autem amicitiae gradus est socius coniugale. Melanctib. Loc. Communit. <sup>j</sup> Nullius boni sine socio iucunda possessio est. Sen. Epist. 6. Nihil est homini amicum sine homine amico. Aug. Epist. 121. cap. 2.

<sup>d</sup> Ad inuendam so-  
cietatem homo na-

<sup>a</sup> Societate sublata,  
emptus est vita sub-  
lata jucunditas. Cic.  
de amic. Sine hac  
animi nulla potest ef-  
se jucunditas. Idem  
pro Plane.

<sup>i</sup> Eccles. 4. 11.

<sup>a</sup> Gen. 2. 18.

<sup>1</sup> Ἄπειρὸν τὸ γινῶ-  
σκόν ἐστιν ὁ θεός  
κοινωνία. Hierocl.  
de nupt.

<sup>m</sup> Τὸν ζῶον τὰ  
ἐν τῷ ἀγαθῷ τὰ  
κοινωνία. γὰρ ἡ  
νύμφη ὁ δὲ νύμφη  
καὶ ὁ ἀνὴρ. Aristot. bist.  
animal. l. 1. c. 1.

<sup>n</sup> Vide Aug. de Ci-  
uit. l. 19. c. 12. ad  
Jum 4. Doct. 1.

<sup>o</sup> Eccles. 4. 9.

<sup>p</sup> Nec in solo sine  
socio jucunde satis  
altissimum se, Lelius  
apud Cic. de amic.

<sup>A</sup>ρετὴ δὲ φίλων ἔ-  
στιν ὡς ἐκείνου ἔστιν,  
ἔχον τὰ λοιπὰ ἀ-  
γαθὰ παρὰ τὰ. Ari-  
stot. Ethic. l. 8. c. 1.

<sup>q</sup> Ἡ ἐρημία δε-  
νέεται. Aristot.

ad Eudem. lib. 7. cap. 1.

<sup>r</sup> Αἱ μὲν δὲ ἀλλὰ φιλοῦσι καὶ φιλοσοφία ἐπὶ ταῖς ἑσπερί-  
αις τὰς περὶ τὴν γῆν. αἱ δὲ ἀνδρὲς καὶ γυναῖκες τὰς δι' ὅλων κρατοῦσι, ὡς  
εἶναι ὁρᾷ. Οὐ γὰρ μόνον τὸ εἶναι, καὶ τὸ τῶναι, καὶ τὸ ψυχῆς, ἀλλὰ καὶ τὸ σωματικόν  
ἐστὶ μόνον κοινωνοῦσι. Antipat. de nupt.

<sup>1</sup> Ἀνδρὲς καὶ γυναῖκες κοινωνίας ἀλλήν ἐκ ἀ-  
νέστη πρὸς τὴν ἀγαθότητα, ὅτι ἀποφύλακται. Ποῖος δὲ ἐπὶ τῷ εἶναι ὅτι ἀποφύλακται  
ἡς, ὡς καὶ κατὰ φύσιν τῶν γυναικῶν; ποῖος δὲ ἀνδρὲς ἀνδρῶν; ποῖος δὲ γυναι-  
κῶν ἡς; καὶ οὐδὲν ὅτι ποδὲς, ὡς ἀνὴρ γυναικὶ, καὶ γυνὴ ἀνδρὶ; τὴν δὲ παρὰ  
οἷον, &c. (Infra Benef. 3.) τίσι δὲ γυναικῶν κοινὰ εἶναι παῖσι, καὶ σκύματι, καὶ ψυχῇ, καὶ  
χρηματι, καὶ ἀνδρὶ καὶ γυναικὶ; Muson. de coniug. Philos.

no comfortable fruition, or delightfull possession of  
ought without it .But <sup>a</sup> Solitude is uncomfortable :

<sup>i</sup> There is no warmth in it, saith Salomon.

<sup>k</sup> It is not good, saith God himselfe, for Man to be  
alone. For some other Creatures it may be; but for  
him it is not, being <sup>l</sup> of a sociable Nature, as <sup>m</sup> ma-  
ny of them are not: And yet euen those also, though  
wauing others, yet <sup>n</sup> admit and affect some kinde  
of Societie, as that by name that wee now entreat  
of.

<sup>o</sup> Two therefore, saith Salomon, are better then One:  
in mankind especially naturally so made. And A-  
dam in Paradise, though he were truly happie, yet was  
he not fully Happie: his Happinesse was not compleat;  
he was nothing so well yet as he might be, while he  
was yet without a Mate. Yea <sup>p</sup> the Heathen man  
thought that though a Man were in Heauen, hee  
would haue little ioy or comfort, the lesse at least, of  
his being there, vnlesse he had some there like him-  
selfe to conuerse with.

There is <sup>q</sup> much want of comfort then in Solitude;  
much Comfort in Societie. But <sup>r</sup> there is no Socie-  
tie more neerer, more entire, <sup>s</sup> more needfull, more  
kindly, more delightfull, more comfortable, more  
constant, more continuall, than the Societie of Man

and

and wife, the maine \* Root, Source and Originall of  
all other Societies : " Which of all others therefore  
Man is naturally most enclined vnto : And without  
which therefore euen the Heathen held \* the House  
and Family halfe unfurnished and unfinished ; and  
\* not fully happie, but halfe happie, though otherwise  
neuer so happie, till therewith it became compleat.

Secondly for Assistance. <sup>a</sup> *It is not good, saith God, for Man to be alone: I will make him an Helpe, or an Assistant; not a Mate only, but an Helpe; not a Companion only, but an Assistant too.* <sup>b</sup> *Man being a Creature of the kinde, not of those that loue only to flocke, and feed, and bide, and liue together, as Dawes and Stares doe; but of those that desire to combine, and worke and labour also together, as the Bee and the Pismire; hee stood in need, as of Societie, so of Assistance.* <sup>c</sup> *God of his goodnessse therefore provided such a Mate for him, as might also be* <sup>d</sup> *an Helpe and an Assistant vnto him.* And if *Man before his fall* in the state of innocencie stood in need of helpe, when his labour was no toile to him, no paine, but a pleasure; then much more *since his fall*, now that his travell is become toilsome vnto him, and the fruit of his sin hath brought so many burdens vpon him, which he was not be-

i. Prima & co-  
 njugalis est & no-  
 minatur nuptia & no-  
 uxor. Hierocl. de nup.  
 Prima naturalis  
 humane societatis  
 copula vir & uxor  
 est. Aug. de Bom.  
 coniug. c. 1. Prima  
 societas in ipso fit  
 conjugio, proxima  
 in liberis. Cic. Offic.  
 lib. 1. Coniugium  
 principii urbis est,  
 & quasi seminati-  
 um. Ibid.

*Benefit. 2.*

*Assistance.*

α Ἀνδρῶν καὶ γυναικὶ  
 οἰκίᾳ δουκὶ καὶ εὐστῶν ὑπὸ  
 χεῖρ. Ἀνδρῶν ὅ-  
 γδ τῶ εὐστῶ σω-  
 θησάντων μᾶλλον  
 ἢ πολιτῶν. *Αἰθ.*  
*Ethic. lib. 8, cap. 13.*  
 α Πρὸς τοὺς ἁ-  
 ναγιστάτους οἰ-  
 κίᾳ πύλων. *Αἰθ.*  
*ibid. 4, τὴν πόλιν*  
*αὐτῶν ἵππων καὶ ὄντων*  
*οἰκῶν δίκους τῆς*  
*μυτιλῆς καὶ τῶ*  
*ὄντι οὗ τῆς ἀρχῆς*  
*πληθὺς καὶ ἀπὸ πύ-*

ρίς ὁ τῆς γῆς αἰμώλης. Hierocl. de nupt. γ Τίς δ' εἶπεν· ἐν βροτοῖσιν ὁλβυτοὶ ποτε, Γυ-  
 ναῖκες ἐσθλῆς χάρις, ὀγκώδεις χλιεῖν. Sophocl. apud. Sub. c. 65. <sup>a</sup> Gen. 18. <sup>b</sup> Πολιτι-  
 κὰς ἔβην, αὐτὸν ἔτα καὶ κοινὸν γίνεται παύτων τὸ ἔργον· ὅσῃ ἡ πεύτα ποιῇ τὰ ἀγαθὰ, ὅσῃ  
 ποιεῖται, αὐτὸς ποιεῖ, μελέτη. Aristot. bistor. animal. lib. 1. cap. 1. Ἀνδρῶν τ' εὐνοῖ-  
 τοι ἀπολκόν ἴσον, παύτῃ αἰετίνε, καὶ παντὶς ἀγαθῆς ζωῆς μάλλον. Idem Polit. l. 1. c. 2. ἔ. l. 3.  
 c. 4. Οἱ γὰρ ἀνδρῶν τοὶ ὁ μύθον τ' πικροποιίας χάρις σωφρονιστὴν, ἀλλὰ καὶ τ' εἰς τ' βίαν ἡ-  
 παρῆσιν ἐν ἀλλήλοισι εἰς τὰ κοινὰ πρῶντες ἔργα τὰ ἴδια. Idem Ethic. l. 8. c. 12. <sup>c</sup> Ad-  
 iutorium bonitas prosequitur, nequid non boni. Tertull. advers. Marc. l. 2. <sup>d</sup> Homo in adiutorium  
 generatus est. Sen. de ira. l. 1. c. 10.







# A Wife in Deed.

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four hands, walking with 4. feet : whereof <sup>a</sup> the one  
paire may watch, while the other (if need be) takes est, the  
one paire may work and walk, if the other faint and faile.

Yea *an Help*, as fit, so readie at hand at all times,  
vpon all occasions, at all assayes. <sup>x</sup> *Friends that dwell*  
*a farre off*, saith the Greeke Prouerbe, are as good as no  
*Friends* : because they are out of the way when a  
man standeth in need of them, when he hath occa-  
sion to make vse of them; so that a man cannot haue  
their helpe, when he would. But here is <sup>y</sup> *an Helpe*  
*euer at hand*; as readie at all times to attend thee, as  
*the Hand is to helpe the Head*, or any other part of the  
*Bodie* is to doe seruice vnto it. And certainly <sup>z</sup> as  
there are *offices* not a few, that none can in many ca-  
ses so fitly performe about a *Man*, as a *Wife* may: So  
there is *no helpe* that he hath, or ordinarily can haue,  
*so readie at hand at all times as this helpe*, because none  
so continually conuersant with him as *Shee*,

Thirdly, for *Comfort* and *Solace*. *Societie* is at all  
times very pleasing and delightfull : But in times of  
*griefe* and heauinesse, as the more needfull, so the  
more gratefull, because greater need and vse of *com-  
fort* then. <sup>a</sup> The very *sight of a Friend* is amiable,  
and his company acceptable at all times; but <sup>b</sup> ne-  
uer more vscfull than in times of crosse and calami-  
tie, in times of danger and distresse. <sup>c</sup> The accesse

<sup>u</sup> Quod de Argi-  
cula Græc. Met. l.  
i. Ande suis vicibus  
capiebant bima quie-  
tem: Cetera serua-  
bant; atq. in statio-  
ne manebant.

<sup>x</sup> Τῶν φίλων τοῦ  
αἵματος οὐκ εἶναι τι-  
μω. Αἰθελ. διπλο-  
σοφ. l. 4. Non sunt  
amici, amici qui de-  
gunt procul. Sed &  
Amicum propinquū  
fratri procul agentis  
praesent. Hebraeorum  
Prouerb.

<sup>y</sup> Quoque te re-  
tis, praesto est: nul-  
lo loco excluditur.  
Nūquā intempesti-  
ua, nunquam mo-  
lestā est. Itaque non  
aqua, non ignis, non  
aere, ut aiunt, fre-  
quentius utimur.  
Cic. de amic.

**Benefit. 3.**

**Solace.**

<sup>z</sup> Οὐτε ὁ ἡδυνά-  
μις οὐτε ἀπ' ἀλ-  
λῶν, ἔτι καὶ αἱ  
συνήθειαι αἰετὶς  
ἀλλος, ἔτι φίλος  
τὸ καλὸν ἐπέλας

ἐνδύοντο τῷ ἡρώτι, ὃς δὲ δι' αὐτοῦ ἐγένετο νόημα πρὸς οἷον ἔχον Αἴνη ἡ δὲ γυνί. Plat.  
erot. ex Hom. Odys. 2. <sup>a</sup> Σὺν τοῖς φίλοις ἡδὺ μὲν ἀσπέν καλὸς. Οὐ γὰρ γινώσκω δ', εἴτε  
πῶς καὶ καλὸς, εἰς ὅματ' εἰς οὐτὸν ἐκείνῃ γινώσκω. Eurip. Ione. Amici dulcis est asse-  
ctus in malis. <sup>b</sup> Prou. 17. 17. Hinc Davidis querimonia Psalmi. 38. 11. & 69. 20. & 88. 18.  
<sup>c</sup> Συναὶ ἔχον ἐν κακίᾳ ἀδελφόν. Αὐτὸν καὶ τοὺς κακοὺς μὲν εἶναι. Euripid. Al-  
cest. Molestus hospes tristibus superuenit. Hinc Adagium, A magis feror et periclitor. Erasmi. chil. 2.  
conf. 6. adag. 31.

of

ἡ τὸ ἴδιόν τι σὺ-  
μα διατεθῆναι  
κακῶς ἤρε' ὅτι  
ἰατρῶν, πρὸ δὲ τῶ  
ψυχῆν φίλων. Λυ-  
πὴν γὰρ εὐνὴς εἶδε  
διεσπῆν φίλον.  
Menand.

• Καθάρσθαι το-  
ῦντες ἀλγῶντες  
σπῆσαι, τὸν ἰα-  
τρὸν αὐτῶν, ἢ  
ἀλγῶν' ἐπ. ὅπως  
ἐπαι τις πυρρὰν  
λυπῆμας, ἢ πον-  
δύναται φίλον ἐ-  
ὰ παρῶν' ἴδν.  
Philem. Stob. c. 112.

Hinc Socrat. dicunt,  
τοῖς μὲν τοῦτον  
ἰατρῶν, τοῖς δ' αὖ-  
τις αὐτῶν φίλων.

• Οὐκ ἐστὶν αὐτοῖς  
ἄλλο φάρμακον  
βροτῶν, ὡς αὐ-  
τῶν ἐδιδῶν φίλων  
παρῶντες, Eurip.  
Αὐτοῦτον μὲν  
μῦθος εὐμῶν φί-  
λων, Ἀγῶν δὲ μω-  
ραίνοντι νεώτε-  
ραις. Idem apud  
Plut. de adul. &  
consol. ad Apollon.

Λυπὴν γὰρ εὐνὴς

ἵδε διεσπῆν φίλον. Menand. & Μῆστον ὅτιν ἀπὸ τοῖς ἐπαιῶν, τὸ παρῶντες ἐγὼς τὸς  
σωαλγῶντας βλέπειν. Menand. Μῆστον τὸ παρῶν τὸ σωαλγῶντων τοῖς ἀλγῶσι φάρμακον. Greg.  
Nax. in Caesar. Καὶ τὸ σωαλγῶντος πολὺν καὶ τὸ συμποσῆς. Idem de Amor. Pauper.  
• Officiis vita humana constat mutuis. Omnisq. ratio & institutio vitæ adiumenta desiderat. Cic. Of-  
fic. 1.2. i Rom. 12.4. i Cor. 12.20, 21, 22. \* Χρεῖαι δὲ πᾶσι τοῖς φίλων. τὰ μὲν ἀπὸ πένης  
ὑποτάσσεται. μαρτυρῶν δὲ καὶ τῶν ἐς ὅμοια. ἴδναι πᾶν. Pind. Nem. 8. Ὅτι δ' ὁ δαίμων  
ἔδιδε, τί δὲ φίλων. Euripid. apud Plut. de adulat. i Psal. 12.11. & 34. 20, 21. m Wife  
Ang. in Psal. 130. & bonil. 15.

of a meere *stranger* is at such times oft vnwelcome:

the presence of a *Friend* neuer more welcōme than then. It putteth heart and courage into a man, when he is readie to sinke downe with despaire: <sup>c</sup> It putteth life into him and reuiuereth him, when he is in a manner as a dead man, to see a *Friend* at hand, one that may either helpe to relecue and release him, or beare part of his burdē with him, or <sup>f</sup> comfort and cheere him vp in the bearing of it, yea, or that may but bemoane him, and weepe together with him: For <sup>g</sup> euen that also is no small comfort sometimes.

And of *Helpe* and *Assistance* the same may be said.

A man hath need of it at all times. Wee are as <sup>h</sup> *limbes and members of one Bodie*, that haue need one of another, and cannot so well at any time be without either other. But <sup>k</sup> *helpe* is nothing so needfull when we are free from aduersitie and afflictions. <sup>l</sup> It is neuer more necessarie than in time of trouble and distresse. <sup>m</sup> When a *member* is euill affected, it hath more need of aid from it *fellow-mem- bers*, both to ease it of that labour that it was wont to take, and to procure and apply what may bee needfull for it.

Here is then a third *Benefit* that a good *Wife* affor-

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death. For <sup>a</sup> who is neerer at hand, or fitter to minister comfort in such cases, to cheere vp a man in griefe and heauinesse, as <sup>o</sup> *Dauids Harpe* did *Saul*, <sup>\*</sup> to accompanie him, and attend him in sicknesse and weaknesse, as <sup>p</sup> *Abisbag* did *David*; to bee as a *Musitian* to him in the one, as a *Physitian* in the other: as <sup>q</sup> to draw in the same yoke with him, in his labours and trauels, so to beare part of the burden with him in his crosses and troubles, which if <sup>r</sup> all true *Christians* in generall doe mutually with their *Christian breshren*, *Christian Man and Wife* much more.

This use of a *Wife*, *Paradise* was not acquainted withall. <sup>a</sup> *There is no Consolation, where there is no desolation*; saith Bernard. There is <sup>a</sup> *no need of mercie*, where there is *no miserie*; nor use of *comfort*, where no *croffe* is. And if in *Paradise* then, a place all of delight, <sup>a</sup> *a garden of pleasure*, there was yet need of *helpe* and *societie*, and of the *helpe* and *societie* of such a one, whom yet there was not then this use of: How much more then in this *world*, in this <sup>a</sup> *vale of teares*, where *crosses* are so rife, which there were not, and where the more *crosses* *Man* is encombred with, and hath to encounter withall, the more need of *Comfort* and *Assistance* he hath?

Fourthly, for *Issue*. *Children*, saith the *Psal-*  
*mist*, *and the fruit of the wombe, are an Inheritance of*

<sup>c</sup> Misericordia opus habet miseria. Bern. de temp. 35. <sup>a</sup> Accessat misericordia, et nulla est miseria. Aug. de 10. abod. <sup>a</sup>  $\alpha \beta \gamma \delta \epsilon \zeta \eta \theta \iota \kappa \lambda \mu \nu \xi \omicron \pi \rho \sigma \tau \upsilon \phi \chi \psi \omega \pi \alpha \rho \alpha \nu \tau \epsilon \varsigma$  Sept. Psal. 64. 6. In hoc exilio, in hoc ergastulo, in hac peregrinatione, in hac valle lachrymarum. Bern. de don. Spir. Sancti. <sup>a</sup> Psalm. 127. 3.  $\Sigma \nu \lambda \lambda \alpha \sigma \tau \epsilon \varsigma \delta \epsilon \lambda \alpha \sigma \tau \epsilon \varsigma, \delta \eta \Sigma \nu \lambda \lambda \alpha \varsigma \alpha \nu \tau \alpha \nu \delta \epsilon \varsigma \epsilon \lambda \pi \epsilon \varsigma$   $\nu \alpha \rho \tau \omega \nu \tau \epsilon \iota \varsigma \tau \omega \nu \mu \epsilon \lambda \omega \nu \chi \rho \iota \sigma \tau \omega \nu$ . Hierocl. de nupt. Connubij flores. Cleop. Alex. padag. l. 2. c. 3. <sup>a</sup> fructus. Tertull. adv. Marc. l. 4.

n TivG 28 πα-  
 ροισα μᾶλλον ἢ  
 λιπτεν ἐλαφρώ-  
 ν αὐτῶν, ἢ χαρὶν ἐ-  
 πιτελέσκειν, ἢ  
 σμφορὰν ἐπαυο-  
 σάσκειν; Mason.  
 de conjug. Philof.  
 o I Sam. 16. 23.

\* Αἱ σημαρχαὶ  
ἐποιοῦντες μάλιστα τὸ  
λόγιον ἀναρχαῖον  
δεικνύουσιν ἡ ἰδοὺ τὸ  
ἡμισυαῖος κηδεμο-  
νίας, καὶ τὸ ὅραμο-  
νίας ἡμισυαῖος, ταῖς  
ἐν τῇ ἄλλων οἰ-  
καῖων καὶ οἰκων ἰσο-  
στασι περικρατερί-  
σταις ἡμισυαῖος.  
Clem. Alex. Str. 2.

P. I King. I. 4.  
q Philip. 4. 4. Vnde  
Συζυγοι, & Con-  
juges dicti; Et Συ-  
ζυγια, Conjugium.  
Galat. 6. 2.

Phil. 1.7.  
Hebr. 10.34.

¶ Ibi nulla est con-  
solatio, & ibi nulla est  
desolatio. Bern. de  
temp. 22. Nam qui  
in letis agit, solatio  
nō indiget. Ibid. 50.

Benefit 4.  
Issue.

**R**

the

<sup>b</sup> Genes. I. 28.

• *Deus cum benedicit, facit quod dicit. Aug. Dei benedicere nihil est aliud quam benefacere. Thom. Aquin. in 2 Cor. I.*

<sup>4</sup> *Genes.* 9. 1.

• Psal. 8, 5, 6.

πρὸς τὸν ἀπαρ-  
 τῶν τοῦ ὁρωμένου  
 ζῶον ἐστὶν ὁ ἀνθρώ-  
 πος. Chrysost. in  
 Gen. hom. 8.

† Αἱνοῖς καὶ ᾄδῃς

5 Τὸ πλεῖν τὸ  
 πλεῖν βασιλι-  
 κῶτερον. Dittare re-  
 gium magis quam  
 ditescere. Ptolom.  
 Lag. Plut. apophib.  
 Εἰ Μαν. Curius  
 Samnitibus, Βελ-  
 λιον τὸ χρεῖστον ἔ-  
 ρον τὸ κρατίον ἔ-  
 χόντων. Plut. I-  
 bid. Non autem

habere praclarum; sed eis, qui aurum haberent, imperare. Cic. de senect. Malle locupletibus imperare, quam ipsum fieri locupletem. Valer. Max. l. 4. c. 3. <sup>h</sup> Habere regnum estom est, virtus dicitur. Sen. Thyeſt. 3. 2. <sup>i</sup> Gen. 1. 26. 27. & 9. 6. 1 Cor. 11. 7. <sup>k</sup> Inane ſiquidem eſt quodſiſtroyſſi. in Col. hom. 3. & ſerm. de Trinit. Oſod εἰκὼν ἀγγελῶν καὶ αὐτοῦ οὗ ἡλικαται. <sup>l</sup> Neque enim ſolidum eſt quod Greg. Nyſſ. iradii de Angelorum propagatione & multiplicatione. lib. de hom. opific. c. 17. In Angelis ſiquidem non eſt natura propagatio. Melanctib. loc. com. <sup>m</sup> Τοῖς ἀγγέλων οὗ ἡλικαται ἢ πεποιηται μιμεῖται οὐ ἀνθρώπων, κτίζον, δημιουργῶν, καὶ ποιῶν ἐν τῇ κτίσει τὰς ἡλικας μιμεῖται τὸ πάρευν, καὶ πατὴρ γινεῖ, καὶ τὸν πατέρα τὸν ἀ- ἡρον κλῆσει μιμεῖται. Baſil. ſer. hom. 1. Κατὰ τὸτο εἰκὼν οὐ ἀνθρώπων τὸ Oſod γινεῖ, καὶ οὐτὶς ἡμῶν ἀνθρώπων ἀνθρώπων ὁ Γενετὴς. Clem. Alex. paedag. l. 2. c. 10. Tunc Oſod καὶ πατέρες πῶτων καὶ ποιητὰ φύσιν μιμεῖσθαι ἡμῶν οἱ γορεῖς. Philo de decalog.



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his Creator, and ° his Father, not in Name and Title onely, but in act, and in truth.

This was a great Benefit before Mans fall. In some respects it is farre greater since his fall. Man was then immortall: ° he is now become mortall and corruptible. And want of issue is consequently now more uncomfortable, when men are subiect to mortalitie, than it had then beene, when Man was himselfe, to haue liued alwayes. ¶ Good Lord, saith Abraham to God, what wilt thou giue me, when I goe childlesse? ¶ Hee had little comfort of all his ¶ great wealth and store, (° which is wont to make sterilitie the more vncomfortable, the greater it is) so long as hee wanted an Heire to leaue it vnto, when hee should leaue this World himselfe. And it was that in all likelihood that made the Prophet Esayes message so harsh and heauie to King Ezechiah, when hee brought him word that he should die; ° because had he then died, hee had died without issue: For his Sonne Manasses that succeeded him, hauing ¶ fiftene yeeres at least suruiued that fit of sicknesse, was but ¶ twelve yeeres old at the time of his Fathers decease. But by means of propagation Man attaineth to ¶ a kinde of immor-

▪ Eccles. 12. 1.  
Genes. 9. 6.  
° Esai. 64. 8.  
Malac. 2. 10.  
Matth. 23. 9.  
Luke 3. 38.  
P Psalm. 49. 20. &  
89. 48. & 146. 4.  
Eccles. 3. 19.  
¶ Genes. 15. 2.  
¶ Παις ἐξ ἀλόγου  
πατρὶ προεινός ἡ-  
κοντι νεοτατ πα-  
λιν ἡδὺ. μαλα δὲ  
τα διαμαλγειν οἰ-  
λόταται νόον, ἐπι-  
πύτος ὁ λαχὼν  
δυστοτα ἐπακτί-  
αλλὰς οὖν δια-  
σπονν συγρῶτα-  
τος. Pindar. Olymp.  
10.  
¶ Genes. 13. 2.  
¶ Οδωμεν ἐν ὅτι  
ἐν πυρὶ καὶ τὰ  
ἐν ἑλῶ. Ἐχεν ἱερὸν  
διαδοχῶν ὁ οὐδ-  
αυ. Menand. Stob.  
c. 73.  
° 2 King. 20. 1, 2.  
Esai. 38. 1, 3.  
x Fleuit fleu mag-  
no, quia eo tempore

filios non habebat. Hieron. in Esai. 1 2 King. 20. 30 Esai. 38. 5. ° 2 King. 21. 1. 2 Chron. 33. 1  
¶ Τὸ πρῶτον παῖ το θνητὸν οὐδ' ὅ, καὶ ἀθάνατος πρὸς πυρὶ καὶ ἐν τῷ παλαιῷ  
τὸ αὐτὸ αἰεὶ ἔδ, ὡς τὸ θεῶν, ἀλλὰ τὸ τὸ ἀπὸν καὶ παλαιόθεν ἔτιεν ἰσὺν ἰσὺν  
καὶ πάλιν ἐν αὐτῷ ἡδ. Plato Sympos. Χρὴ αὐτὸ δὲ αἰωνίως εὐσταῖς ἀπὸ τοῦ  
πάλαιον καὶ παλαιόθεν αἰεὶ τὸ θεῶν ὡς ἀπὸ τοῦ αὐτοῦ. Idem de leg. 1. 6. Ταῦτα  
τὸ θεῶν ὡς εὐσταῖς ἀπὸ τοῦ αἰεὶ ἔδ, ἐπὶ καὶ αἰωνίως ἡδὺ, ἀλλὰ καὶ ἐν τῷ  
δὲ. Aristot. Oeconom. L. 1. c. 3. Οὐτὸ σπουδὴν ἰσὺς, ὡς τὸ ἀπὸ τοῦ αὐτοῦ ἡδὺ ἀθά-  
νατος ὡς ἀπὸ τοῦ αὐτοῦ ἡδὺ, καὶ ἐν τῷ παλαιῷ καὶ ἀπὸ τοῦ αὐτοῦ ἡδὺ. In-  
finitum. apud Dionen. disput. L. 1. c. 40. Et ante illum Augustinus apud Dion. L. 56. Τὸ θεῶν αἰδιον  
πρὸς τὸν παῖ καὶ τὸ θνητὸν ἀπὸ τοῦ αὐτοῦ ἡδὺ καὶ τὸ θνητὸν ὡς εὐσταῖς ἡδὺ αἰδιον διαδοχῶν ἡδὺ,  
ὡς πρὸς πρὸν καὶ τὸ θνητὸν ἀπὸ τοῦ αὐτοῦ ἡδὺ. Quib' gemina Flaminis quædā apud C. Alex. leguntur Sir. 12.



ἡ Εἰκόνα, ἐκ τῶν  
 χειρὶς καταλιμπά-  
 νων, καὶ λείψανον τῆς  
 αὐτῆς ζωῆς. Chry-  
 sost. 10m. 5. serm. 49.

In prole se relin-  
quit, se servit parens.  
Jul. Scalig. epidorp.  
li. 1.

\* Παῖδες γὰρ ἀνδρῶν  
καθηήμενοι σὺν τῷ πατρί·  
Θαυρόντι· φερίοι  
δ' αὖς, ἀγασσάμενοι  
τὸν ἐν βυ-  
σσοῖ κλωστήρας σά-  
ζοντες ἀνδρῶν. AEs-  
chyl. Chereph. Quae  
ta nen Sophocli tri-  
buit. Clem. Strom.  
l. 2.

c Εἰς πρῶν μέγ-  
 στον σοὶ ὁ πὺς υἱός.  
 καὶ ἐκ αὐτῶν δὲ  
 μυρίων ἀνδρῶν  
 ἰδὼν ἱδρᾶς πολλὰς  
 δακρύων, ἢ ἐνδὲς  
 γυνήτων πρῶτος.  
 Greg. Naz. de pace.

Benefit 5.

Remédie.

\* H' οὐδ' ἔφ' ἔτι  
κινῶν κτήσας ἀγα-  
θόν. εἰς τῆς, καὶ  
ὁ γέμει. Clem. A  
λυ ἀνδ' τὸ ἀφ' ἑν  
ε. 3. Ο' ἡ γὰρ α'  
ε. 3. cp. 12. Αἱ  
Πατρες δὲ γὰρ  
γὰρ οὐκ ἐστὶν, ἢ  
ταῖς ὁπται, ὅς γ'  
εὖς ἡδονῆς ἐνέ-  
δὲ γυναικας τῶ π

talitie, to a kinde of eternitie; and <sup>b</sup> in his posteritie  
suruiuethe himselfe. \* *The Father, we say, is not dead,  
as long as the Sonne liueth. A Man is not utterly ex-  
tinct, so long as any one remaineth of his race.*

To haue *issue* then is a great *Blessing*. And it is  
 a greater honour, saith *Gregorie Nazianzene*, to bee  
 Father of one Sonne, than to bee Master of a thousand  
 seruants. And \* if *issue* be such a blessing, what is the  
 meanes of obtaining it? If the <sup>d</sup> *Fruit* bee so blessed,  
 what is the <sup>e</sup> *root* then that beareth it, and without  
 which it cannot with comfort be had? For <sup>f</sup> with-  
 out a Woman, *issue* cannot at all, <sup>g</sup> without a Wife it  
 cannot lawfully, without such a Wife it cannot com-  
 fortably bee had. And indeed what comfort can a  
 man haue either of such *issue* as is a fowle *staine* and a  
*reproach* to him, the sight whereof cannot but mini-  
 ster continuall matter of remorse to him, and renewe  
 the memorie, so oft as hee seeth it or mindeth it, of  
 his sinne and of his shame; or of *issue* by such an  
 one, who when shee should be \* the light of his eyes,  
 and the ioy of his heart, is as a thorne continually in  
 his eyes, and a sting at his verie heart?

Fiftly, for *Remedie* against *Incontinencie*. A benefit likewise that before *Mans* fall was not, because then there was no need of it. <sup>h</sup> *The whole*, saith our

Saviour,

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Saujour, *need no Physitian.* <sup>1</sup> Nor needed *Man* there-fore then this *Physicke*, while hee was yet in perfect health. It is now otherwise with him; And, <sup>k</sup> *to avoid fornication* therefore, saith the Apostle, *let each Man haue his Wife, and each Woman her Husband.*

<sup>1</sup> There is in most *Men* and *Women* naturally an inclination and propension to the *nuptiall coniuncti-on.* <sup>m</sup> *The Man seeketh his rib*, say the *Rabbines*; and *the Woman the Mans side.* The *Man* misseth his *rib*, and seeketh to recover it againe: and the *Woman* would be in her old place againe, vnder the *Mans arme or wing,* <sup>n</sup> from whence at first shee was taken. <sup>o</sup> Nor is this affection and disposition at all euil simply of it selfe. But since that *sinne* came in by the fall of our *first Parents*, *Mankind* hauing lost that power and command of it selfe that before it had; this affection is not only <sup>p</sup> tainted and mixed generally with much filth, but it is growne so <sup>q</sup> violent, impetuous and head-strong with the most, that it is readie to break forth into grievous inconueniences, if some course be not taken for the repressi-on and restraint of it. Now <sup>r</sup> for *remedie* hereof in part hath *God* appointed this his *Ordinance.* Which cannot therefore but be esteemed as a singular *Benefit* and *Blessing* of all those <sup>t</sup> that finde such infirmities and

*Mia ne ydus  
desponsa to uir  
propter hunc  
et de  
toto to sapientior  
et iustior*

Chrysost. tom. 5.  
serm. 29. Coniugium  
institutum ante lip-  
sum sanis ad officium;  
post lipsum aegrotis  
ad remedium. Aug.  
de Gen. ad lit. l. 9.  
c. 7. & Lombard.  
Sent. l. 4. d. 6. B.

<sup>k</sup> 1 Cor. 7. 2.

<sup>1</sup> Πάντε εὐνὴς ἐπι-  
δοῦναι ὁ νόμος καὶ  
ἐκ τούτου. Aristot.

Ethic. l. 3. c. 11. Hoc  
est naturæ commu-  
ne omnium ani-  
mantium, et habe-  
ant libidinem pro-  
creandi. Cic. offic.  
l. 1.

<sup>m</sup> Requirit Vir co-  
stam suam: requi-  
rit Femina sedem  
suam. Hinc Ruth.  
3. 1, 9. An non  
quererem tibi re-  
quiem? Et Aben-  
Ezra, Non est re-  
quies mulieri donec  
nupserit. Dns Sibid.

<sup>n</sup> Genes. 2. 21, 22.

*Από τῆς ἀδελφῆς γυναικὸς, ἡ ἀγαθὴ ἡλικία δὲς ἐστὶν ὡς ἀγαθὸν τὸ ἀπολαύειν τῆς ἡλικίας: ἀπὸ  
αὐτῆς ἐκτείνεται. Chrysost. ad Coloss. hom. 12. • Non est improbandus affectus. Aug. nomine de bon.  
vid. cap. 8. • Ὁ γυνὴν τὸν τὸν θεὸν ἀγαπᾷ, ἡ πῶς αὐτὴν ἡλικία ἀγαπᾷ. τοῦτο δὲ τὸ  
πῶς ἡ ἀγαθὴ καὶ ὁ θεὸς ἀγαπᾷ. Chrysost. in Coloss. homil. 12. • Ὁ ἐνδούλου τὴν ἡλικίαν,  
Isidor. Pelus. l. 3. epist. 12. Sed & Chrysost. & Oecum. ad 1 Cor. 7. 9. • Ὁ δὲ τὸν θεὸν ἀγαπᾷ ὁ  
θεὸς, ἡ γυνὴ, ἡ ἀγαθὴ καὶ ὁ θεὸς ἀγαπᾷ τὴν ἡλικίαν. Ὁ δὲ τὸν θεὸν ἀγαπᾷ τὸν θεὸν  
καὶ τὴν ἡλικίαν. Chrysost. de Oras. serm. 3. Viriisque sexus infirmitas propendens in ruinam in puritatis  
vellet excipitur honestate nuptiarum. Aug. in Gen. ad lit. l. 9. c. 7. • 2 Cor. 7. 1.*

2 Cor. 7. 1.

1 Sam. 16. 7.

Cordi enim aliena  
humani oculi clau-  
sa sunt, 1 Cor. 2. 11.

Greg. Mor. l. 25. c. 9.

**Benefit 6.**

**Honour.**

1 Prov. 31. 23.

1 Esay 5. 11. Esay

39. 2.

1 Sirac. 26. 14.

**מבשרה**

Prov. 12. 4.

**Στιφανος**

Στιφανος ὁ ὁμι-  
λεῖς τὸν ὁμιλῶντα.

Στιφανος ὁ ὁμι-  
λεῖς τὸν ὁμιλῶντα.

Στιφανος ὁ ὁμι-  
λεῖς τὸν ὁμιλῶντα.

Clem. Alex. Padag.

l. 2. c. 8. Vxor consue-

rat radijs mariti. Iu-

stin. Aulbert. col-

lat. 4. tit. 3.

**אשת חיל**

Prov. 12. 4. Digna

suo coniux fide co-

rona viro. W. Cou-

per.

Non annulus, non

torques aureus, non

monile, sed corona.

Tho. Cartwr.

1 Gen. 41. 42. 1 Esay

3. 10. Luc. 15. 22.

1 Hinc 1 Esay 41. 42.

1 Lam. 2. 2. Ci-

teroni nemo ducentos Numi dederit Nummos, nisi fulserit annulus ingens. - Idem conducta Paulus

agebat Sardonyche; atq; ideo plura quam Cossus agebat. Iuvenal. sat. 7. De iure annuli auri. Plin.

hist. nat. l. 33. c. 1. 1 Prov. 1. 9. 1 Gen. 41. 42. Hinc Marlinus Torquatus à torq; auro quem

Cato superius detraxerat. Liv. hist. l. 7. Plin. hist. Nat. l. 33. c. 1 Et ex Cl. Quadrigario Gell.

nostr. Atik. l. 9. c. 13. 1 Esay 41. 42. 1 Lam. 2. 2. Ci-

teroni nemo ducentos Numi dederit Nummos, nisi fulserit annulus ingens. - Idem conducta Paulus

agebat Sardonyche; atq; ideo plura quam Cossus agebat. Iuvenal. sat. 7. De iure annuli auri. Plin.

defect in themselves; and howsoever they may be able so to containe themselves that it shall neuer breake forth into any grosse impure act, yet desire to keepe themselves <sup>2</sup> *unspotted* as well in soule as in bodie, and to approue themselves vnto God in all puritie, as farre as may be, euen there also, where <sup>3</sup> *none seeth* but he himselfe.

Adde wee hereunto in the last place, that *a wife Woman, a discreet Wife* is no small <sup>2</sup> *grace and Honour* to her Husband. And surely if any <sup>3</sup> outward thing may helpe to grace a *Man*, apparell, jewels, plate, hangings, house-furniture, attendants, followers, retinue, reuenew, issue, &c. then *a worthie Wife* as much as, yea much more than any such. <sup>2</sup> No greater *grace* to a *Man*, than to haue a *discreet Wife*, as no greater <sup>2</sup> *disgrace* than to be matched to a *foole*.

<sup>3</sup> The Husband, saith Clemens of Alexandria, is a *Crowne* to his Wife. And, <sup>2</sup> A *worthy Woman*, saith Salomon, is a *Crowne* to her Husband: <sup>4</sup> Not a *gold-ring* on his finger; (and yet <sup>2</sup> that is accounted some grace too :) nor <sup>2</sup> A *Chaine* of gold about his necke; (that is somewhat more in the eye, and is <sup>2</sup> vsuall only with great ones :) nor *a brouch* in his Hat; but <sup>3</sup> a *crowne* upon his Head: euen a *crowne* of gold upon the Head of her Husband, her Head: an *ornament* more conspicuous and eminent than any of the for-

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mer; the proper and peculiar<sup>1</sup> attire of Princes; the principall<sup>k</sup> ensigne of the highest Honour.

The *Romane Ladie*<sup>1</sup> *Cornelia* counted her two worthy *Sons* her chiefest *Jewels*, whom shee shewed therefore to a stranger lodging with her, that desired to see what *Jewels* shee had: as of<sup>m</sup> a *Spartan Woman* also the like is reported. Her<sup>n</sup> *Children* were the richest *Jewels* that shee had; *She* the pretious<sup>est</sup> *Jewell* that her *Husband* had. They were her *Crowne*; as<sup>o</sup> *Salomon* also termeth them; *Shee* his. Well might *Shee* be termed her *Husbands Crowne*, who for his sake and her *Childrens* good, <sup>p</sup> refused a *Crowne* offered her after his decease. And well may the *Husband* of such a *Wife* esteeme her as his choifest *Jewel*, who by the testimony of Gods *Spirit* doth as much grace him that hath her, as a *Crowne* doth him that weareth it.

And thus you see some few *Branches*, and rude *Lineaments* of that goodnesse and beneficialnesse of this divine Ordinance, which the *Spirit of God* by the *Pen of Salomon* here pointeth vs vnto. A good *Wife* being, as you haue heard,

*The best Companion in Wealth;*

*The fittest and readiest Assistant in Worke;*

*The greatest Comfort in Crosses and griefes;*

עטרת בן  
Psal. 11. 3.

בנה מלכם  
2 Sam. 12. 30.

כתר מלכות  
Ester 1. 11. & 2. 17.

& 6. 8. παρατίθεσ  
proleptia. Gregor.

Naz. pro pauper.  
1 Cornelia. Grac-

chorum mater cum  
Campana hospita

ornamenta illi sua  
ostenderet, traxit

exiis sermone quous-  
que eschola rediret

liberi, & Hac, in-  
quit, ornamenta mea

sunt. Ex Pompon.  
Rufi, collect. Val.

Max, memorab. l. 4.  
c. 4.

## Conclusion.

m H' Λαγυα  
αεὶς ἰσχυρὸν π-

ρην δεικνύσας αὐτῇ  
τὸ κόσμον, αὐτῇ

δείξας τὰ τέκνα,  
εἰπέσα, Ὅ δὲ ἰ-

μὸς κοσμοῦ τοι-  
σῶτες. Ex Serini

memorab. Sib. 6.  
73.

n Κλῆρον τὸ θεοῦ  
εἶμα, τοῖς τέκ-

σι τοῦ Ἀνδρῆα βίβωσι πάντες ἄλλοιμοι, καὶ τέκνα χηρῶν. - Euripid. Meleag. Maxi-

ma ornamenta matronis liberi. Val. Max. l. 4. c. 4. o Prov. 17. 6. Στεφανῶ, γενέσθω τέκνα

τέκνων. ὁ δὲ ὅ παῖσιν οἱ πατέρις. Clem. paedag. l. 2. c. 8. Τί γὰρ πατέρις δεικνύσας εὐ-

κλείας τέκνοις Ἀγαθὰ μίζον; ἢ τί αεὶς παίδων πατεῖ; Sophocl. Antigon. p Οὐ πω

σώθεται καὶ φιλότιμον καὶ μεγαλόφρον αὐτίκω παύσθαι, ὥς μὴ χαλεπὸς δέξαι Τίθειον

αὐτὸ τοιοῦτης γυναικὸς ἀποδιδόναι ἐλάφον, ἥ καὶ Πτολεμαῖος τῷ βασιλεῖ καὶ κοινωμάτων

τὸ δίδωμα, καὶ μεμερῶς τὸ γάμον αὐτῇ γενήσεται. Plut. in Grac.

The

*The only warrantable and comfortable Meanes of issue and posteritie;*

*A singular and soueraigne Remedic ordained by God against Incontinencie;*

*And the greatest Grace and Honour, that can be, to him that hath her.*

In regard whereof euen <sup>a</sup> the very *Heathen* themselves also, though led by the bare *Light of Nature* alone, yet haue admired the excellencie of this *diuine Ordinance*, and haue worthily preferred it before all other externall and temporal *Blessings* whatsoever.

Now the due *Consideration* hereof may well serue;

First to controll those of the *Church of Rome*, who labour so by all meanes to vilifie; depresse and debase this *Diuine Ordinance*, as if they stroue who should cast most mucke, and durt, and dung, and filth in the face of it. Nothing is more odious and contumelious among them than the *Name of a Wife*, or a *Wined Person* in some. The *Name of a Concubine* (as wee shew) is more acceptable with them, and more gracious in their Eyes.

<sup>k</sup> Marriage is Honourable (saith the *Spirit of God* by the *Apostle*) and that among all *Men*. Yea <sup>l</sup> so Honourable (saith *Chrysostome*) that a man may with it ascend to the *Episcopall Chaire*; the highest Honour in the *Church*. <sup>m</sup> Let a *Bishop* (saith the *Apostle*) be the

α Οὐδὲν, Κύριον, ἀγαθὸν γυναικά-  
της ὅτι γυναι-  
κός. Theogn. Οὐ  
μὲν γὰρ π γυναι-  
κός ἀνὴρ ἀνίστα-  
ται αὐτὸν. Τὸς ἀγα-  
θὸς. - Hesiod. apud  
Clem. Alex. Strom.  
l. 6. Greg. Naz. e-  
pistol. Patr. &  
Stob. c. 65. Οὐ  
χρυσὸς, ὁ περὶ  
τῆς, ἡ ἀγαθὴ χλι-  
δὲ τοῦτο εἶπε  
διαφύκει τὰς ἡ-  
δονὰς, ὡς ἀνδρὶς  
ἐστὶ καὶ γυναικὸς  
εὐσεβὲς Γνωμὴν  
δικαίαν, καὶ φρονί-  
σαν πάντας. A-  
pollonid. apud Cle-  
ment. paedag. l. 3.  
c. 11. Μεγαλὴ τι-  
μὴν ἔχει ἀνδρὶ τέ-  
κνη καὶ γυνή. Ἰσχυ-  
ρὸς ἀνδρὶ πυρο-  
εὐν ἔδ' ἀγαθὸς, τέ-  
κνον δ' ἀμώρτεον,  
καὶ πύττας, καὶ χυ-  
ματῶν, Ἀλόου  
τε κενυῖν. - Enri-  
pid. Oedip. Οὐδὲν  
γὰρ ὅσον κενυῖον  
καὶ ἀρετὴν, ἢ ὅτι  
ὁμοφρονεῖτε νε-  
κασιν ἐκὶ ἐμῶν.  
Homer. Odys. 7. Hierocl. de imp. & Plut. erotic. & Clem. Alex. Strom. l. 3. V[er]o 1. <sup>k</sup> Hebr.  
13. 4. Τιμὴ ὁ γάμος ἐν πάνσι. <sup>l</sup> Οὐκ ἐστὶν τὸ πορνεία, ἀλλ' ἔστι τιμὴν, ὡς μετ'  
αὐτῇ δίδωται καὶ ἐπὶ τῷ ἄλλῳ ἀγαθῶν ὄρον. Chrysost. in Tit. hom. 2. <sup>m</sup> 1 Tim. 3. 2.  
Tit. 1. 6.

*Husband*



*Husband of one Wife.* Which hee may well be, and yet <sup>n</sup> *Unblameable*; as is there also implied. And, <sup>o</sup> *The Mariage Bed* (saith the same *Apostle*) is of it selfe free from filth. <sup>p</sup> *It is so; and they are so, that rise from it,* saith *Primasius*: it is no Sinne or Blame; and consequently no blemish or staine to them. <sup>q</sup> *What need they be ashamed* (saith *Chrysostome*) of that that is honourable? *What need they blush for that that desileth them not?* As for <sup>r</sup> *Whore-mongers and Adulterers*; God indeed will <sup>t</sup> *indge,* and <sup>u</sup> *be auenged on such.*

But saith the *Spirit of Satan* speaking by these *Men or Beasts* rather; <sup>v</sup> *Mariage is dishonourable: disabling men to holy Offices.* For, <sup>x</sup> *Those that be in the Flesh* (so mis-apply they the <sup>y</sup> *Apostles* words) can not please God. And, <sup>z</sup> *The Mariage Bed is filth, luxu-*

<sup>n</sup> Ἀνεπίληπτος.  
1 Tim. 3. 2.  
Ἀνεψύχαιτος.  
Tit. 1. 6.  
<sup>o</sup> Ἡ καὶ αὐτὴ  
αὐτὴ. Heb. 13. 4.  
Τίμων ἢ γάμος,  
ὃ σωφροσύνην ἔχει  
πρὸς τὸς ἰδίας γυναικάς συνουσίαν,  
in Synodo Nicena.  
Paphnuti<sup>s</sup> asseruit.  
Scorom. hist. l. i. c. 23.  
Socrat. hist. l. i. c. 8.  
Ὁ Γελαῖος. Cyr. αὐτ.  
Syn. Nic. c. 33. Ho-  
norable professus  
est nuptias, & ca-  
sitatem cum pro-  
pria coniuge concu-

bitum. Cassiod. hist. Tripart. l. 2. c. 14. & Grat. d. fl. 31. c. 12. Concupiscentia innata bene utitur Ca-  
sitas coniugalibus. August. de Trinit. l. 13. c. 18. i. *Ἐπεὶ ἐστὶν γάμος ἱερός.* Clem. Alex. Pedag. lib. 2.  
c. 10. Pudicitia est coniunctio viri & Donat. in Ter. Santissimum vite genus est parē castique  
seruatum coniugium, Erasim. de Conser. epist. <sup>p</sup> In maculis lectus. immaculati & inde surgen-  
tes. h. maculam peccati inde non trahentes. Primus & Haimo in Hebr. Hinc Theano Pythagore  
uxor interrogata, equando munda existeret à viro mulier, respondit, Ἀνδρὶ τῷ ἰδίῳ πνεύματι  
μα, ὡς τῷ αὐτοῦ σώματι. Laert. lib. 8. <sup>q</sup> Τὸ εὐγενὲς τὸ μέν, πῆ ἐστὶν τοῦ τῷ αὐ-  
τῷ. Chrysost. in Colos. hom. 12. <sup>r</sup> H. br. 13. 4. <sup>t</sup> Κεῖν δὲ, i. punit, vel hic penus tempo-  
ralibus, vel in futuro eternis. Piscat. in Hebr. <sup>u</sup> Ephes. 5. 5, 6. Πρὸς τὸν ἄνδρα ὡς ἡ ἐκκλησία.  
Chrysost. in Hebr. hom. 33. <sup>v</sup> Presbyteri uxores non habeant; habentes aut dimittant, aut depo-  
nantur: Nec quisquam omnino ad Sacerdotium admittatur, qui non in perpetuum vitam celibem  
profiteatur. Gregor. 7. Pp. Lambert. Schusa. an. 1079. Ideoque populo denunciat, ut Sacerdotes  
coniugatos velut sceleratos atque impios deuitent: eorum sacrificia, colloquia, sermones, conturbia,  
haud aliter quam contagionem fugiant. Quos & Nicolaus appellat, incestus condemnat, deuoret,  
curia sacerdotum mouet, &c. Ioan. Auentin. l. 5. Si post ordinationem suam Ministros contigerit  
proprie uxoris cubile intrare, sacrari non intrent limina, neq; sacrari portitores fiant, neq; alta-  
re contingant, neq; oblationem suscipiant, neq; ad Domini corporis portus accedant, neq; propinent,  
neq; uicem vel calicem ad altare suggerant. Lucius Pp. Dist. 81. c. 19. <sup>x</sup> Qui in carne senti, Deo  
placere non possunt. Syric. Pp. ep. 1. c. 7. & Innocent. Pp. ep. 3. c. 1. <sup>y</sup> Rom. 8. 8. <sup>z</sup> Coniu-  
gium legitimū & copulam maritalem, concupiscentiam carnalem, cupiditatem obscenam, con-  
iugationem, contaminationem, immunditiam, luxuriam, &c. indignant. Syric. Pp. ep. 1. c. 7. &  
ep. 4. c. 9. & apud Grat. Dist. 82. c. 3. 4. Innocent. Pp. ep. 2. c. 9. & ep. 3. c. 1. & apud Grat. d. d.  
c. 2. & Alexand. Pp. extra de cleric. coniug. c. 3.



Nay, say these Men, <sup>m</sup> Both are bad, but the latter is the better : ( as if they stroue directly herein to oppose the Apostle ) <sup>n</sup> It is better for some to burne, than to marrie, yea to doe that that is farre worse. For by Mariage their *Votaries, Monkes, Friers and Nunnes, are disabled*, saith Bellarmine, to the keeping of their Vow, which by Fornication, yea or a worse matter they are not. And, <sup>o</sup> by contracting Mariage, their Priests, they say, become Irregular : Whereas, as <sup>p</sup> by Whoredome, and Adulterie, yea or <sup>q</sup> Sodomie and <sup>r</sup> Bestialitie, though neuer so oft committed, if the fact be not notorious, they doe not. So that, <sup>s</sup> Mariage in such, as our Rhemists say, is the very worst kinde of Incontinencie: worse belike indeed with them then either of those are. <sup>t</sup> A foolish perswasion, (to vse Saluians words ; yea a sottish superstition : ) to forbear, (nay, to condemne) that that is lawfull, and commit that that is unlawfull : to abstaine from the marriage Remedie, and to runne out into all impuritie ; as Bernard complaineth that <sup>u</sup> so many of them in his time did, that neither for multitude they could be concealed, nor for shamelesnesse did they seeke to be vnsene. <sup>x</sup> It is not Mariage, saith he, but Adultery that God condemneth. And, <sup>y</sup> what comparison is there betweene a Wife and an Whore or an Harlot ? saith Ierome.

<sup>m</sup> Vtrumq; malum est, & nubere & uri. imò peius est nubere. Bellarm. de monach. c. 30.

<sup>n</sup> Que nubis post votum, aliquo modo magis peccat, quam que fornicatur : quia reddit se impotentem ad seruandum votū, quod que fornicatur non facit. Bill. ibid.

<sup>o</sup> Bigamia metaphorica, uti Hier. Llamas appellat; similitudinaria, ut Toletus, irregularitatem induci. Llam. sum. part. 1. c. 12. §. 3. & Tolet. in fruct. sac. l. 1. c. 67. §. 7.

<sup>p</sup> Plures concubinas habens non incurrit irregularitatem bigamiae. Innocent. Ep. decret. l. 1. c. 6.

<sup>q</sup> Excepto homicidio voluntario, nullum occultum crimen, etiam omnium grauissimum, irregularitatem inducit, nec Sodomitia ip-

sa vel Bestialitas. Llam. sum. part. 1. c. 12. §. 32. & Cor. arr. in Clem. part. 1. §. 60. <sup>r</sup> De qua Levit. 18. 23, 22. & 20. 15, 13. <sup>s</sup> Rhemists on 1 Cor. 7. 9. <sup>t</sup> Novum prorsus conversionis genus. Licita non faciunt; illicita committunt. Quid agis stulta persuasio? Salu. de proud. lib. 3. <sup>u</sup> Multi enim, non tamen omnes; sed tamen multi, certum est; nec latere queunt pra multitudine, nec pra impudentia querunt; &c. abstinentes remedio nuptiali, in omne deinde stigmatum effluentes. Bern. de convers. ad Cler. c. 29. <sup>x</sup> Peccata interdixit Deus, non matrimonia. Salu. de proud. l. 5. <sup>y</sup> Quid simile vxor & Scortum? Hieron. ad Ocean.

<sup>a</sup> Quod de hostibus  
suis David, Psal. m.  
62. 4. contrailud,  
Act. 10. 15.

<sup>b</sup> Hinc in Concil.  
Bru. Episcopi de  
Gregor. 7. Pp. Suan-  
nis homo inter con-  
iuges diuortia facit:  
Sacerdotes qui ux-  
ores habeant legiti-  
mos sacrificios esse  
pernegat. Interim  
tamen Scortatores,  
Adulteros, Incestu-  
osos aris admovent.  
Ar. ent. anal. l. 5.  
Et in Concil. Wör-  
mat. Maritos ab  
Uxoribus separat:  
scortia pudicis con-  
iugibus; supra, in-  
cestus, adulteria cas-  
sus presert. commu-  
bio. Ibid.

<sup>c</sup> Levit. 18. 24,  
26, 30.

<sup>d</sup> Notamirabile.

<sup>e</sup> Quod plus iuris  
habet Luxuria, quā  
castitas. Gloss. ad

Grat. dist. 34. can. 7. Et ad Decretal. l. 1. c. 22. c. 6. <sup>f</sup> Cum secundas nuptias expertus non suc-  
rit castitatem tamen cum prior non servaverit coniugio, ut ad Diaconatus ordinem possit proce-  
dere, concessimus. Pelag. Pp. Gratian. dist. 34. c. 7. <sup>g</sup> Castus repellereur, si convixisset cum secunda;  
sed fornicator non. Gloss. ibid. <sup>h</sup> Cum plures habentes concubinas irregularitatem bigamia non in-  
currerint, cum eis tanquam in pluri fornicatione notatis, quoad executionem sacerdotalis officij poterit  
dispensari. Innocent. 3. decret. Greg. l. 1. c. 22. c. 6. <sup>i</sup> Videantur Greg. Syric. & Innocent. sup.  
<sup>k</sup> Constitutus in sacris contrahens matrimonium ipso facto perdit beneficia. Abbas de Cler. Coniug.  
c. 1. num. 7. <sup>l</sup> Quicunque aut clari aut palam matrimonium contraxerint, ab Ecclesia & Eccle-  
siastico beneficio sunt omnino remouendi. Oibon. constitut. de uxore. a ben. remou. c. 1. Omnibus  
modis submovendi sunt. Innocent. Pp. ep. 3. c. 1. <sup>m</sup> Episcopus non tenetur deponere Clericum Con-  
cubinarium. Abbas de cohab. cler. & mul. c. 6. num. 3. <sup>n</sup> Secundum Canones Apostolorum debet  
deponi. Grat. dist. 81. c. 12, 13, & d. 82. c. 5. Et Concil. Aurel. 5. ibid. d. 81. c. 10. Et Nicol. Pp.  
ibid. d. 50. c. 33.

But thus they strue <sup>a</sup> to dishonour that that God  
hath <sup>b</sup> honoured; to disgrace that that he hath graced;  
<sup>b</sup> preferring that before it (it is no new, but an old  
complaint) that <sup>c</sup> God most of all detesteth and ab-  
horreth. In so much that the Glossers on their Canon  
Law confesse, ( <sup>a</sup> <sup>d</sup> strange matter, say they, and it  
is more than once in them: ) that <sup>e</sup> Luxurie hath  
more fauour than Chastitie in their Law.

And so indeed hath it; For, <sup>f</sup> He is admitted in-  
to the Ministerie, that hath had a Wife and an Harlot,  
when he that hath had two Lawfull Wives successively,  
is excluded. Where, <sup>g</sup> he that hath lived chastly (saith  
the Gloss) with a second Wife is refused, when a For-  
nicator is not. And, <sup>h</sup> He may be dispensed with for  
continuance in his office, that hath kept many Queans;  
when he that hath married a second wife may not. A-  
gain, <sup>i</sup> A married Priest may by no means be endu-  
red. For, <sup>k</sup> if any Priest either openly or priuately con-  
tract Marriage, he is ipso facto deprived; and there-  
fore <sup>l</sup> must by all means be remoned. But, <sup>m</sup> An Where-  
master Priest the Bishop is not bound to depose. And  
though some <sup>n</sup> Old moth-eaten Canons will that



such be deposed: yet those are now worne out of date; and ° They say now adaies, (saith the Glosse, and they father it vpon P Blessed Saint Syluester, though a among his Canons it be not found) that no man is to be deposed for Fornication, vnlesse hee continue still in it; because mens bodies are more fraile now than formerly they haue beene. And, \* It is commonly held, saith another Glosse, that for simple Fornication one ought not to be deposed: since that few are found free from that vice. Indeed, ° if they keepe Harlots openly, (for here the Rule holdeth that the Glosse giueth, that ° if they liue not chastly, yet they must doe that they doe closely) or ° he be caught in the manner, and evidently conuict of it, (but ° how can that be, saith another Glosse; when no Lay-mans witnesse may be receined, ° nor may they bee beleeuca deposing ought against a Priest, since they be their profest enemies; vnlesse they will themselues ° confesse it?) ° then vnlesse within a months space (for some time of respite they must haue) they put their Queanes away from them, suspended they may be from office and benefice, vntill they haue done due penance. And yet is that accounted ° too rigorous a course too, saith another Glosser, vnlesse it were for incest, or adulterie at least, albeit the delinquent were (not a bare Priest, but) a Bishop. Againe, ° The Married Priest must be ° compelled to abiure his

° Dicunt hodie pro fornicatione nomen neminem deponendum, nisi in eo perducat: id est qui hodie flagitia sunt corpora nostra quomolim erant Gloss. ad Grat. dist. 82. c. 5.

° luxta auctoritatem B. Syluestri. Grat. dist. 82. c. 5.

° Hoc non habetur in corpore Canonum B. Syluestri. Gloss. ibid.

\* Communiter dicitur, quod pro simplici fornicatione quis deponi non debet: cum pauci sine illo vitio inveniuntur. Gloss. ad Grat. dist. 81. c. 6.

° Si concubinas publicè detinent. Othobon. consil. de Cler. Concubin. remou.

° Si non casus tam è caute. Gloss. ibid.

° Captus & conuictus. Extra de Iudic. Gloss. ad Grat. d. 81. c. 12.

° Sed qualiter Laici probant istud ef-

se, cum non possint testari contra Clericum. Gloss. ibid. ° Non creditur Laicis de hoc: quia Laici vixit nobis infestisunt. Ibid. ° Per Sententiam, vel confessionem propriam, &c. Ibid. ° Eas intra mensem à se remoueat penitus: aut ab officio & beneficio usque ad consignam satisfactionem suspendantur. Othobon. consil. de Cler. concub. ° Rigorosa esset haec poena, nisi esset pro adulterio vel incestu, etiam si Episcopus esset huiusmodi habens. Gloss. ibid. ° Quod dicitur viderem, abjurare tenetur: non qui concubinam tenuit. Abbas de Cler. coniug. & Gloss. ad Othobon. consil. ° Quod tamquam in conjugium sibi copulauit, abjurare fecisti subdiaconum, prudentiam tuam commendamus. Vrbani. Pp. Ceterum. Ep. Decretal. l. 4. t. 6. c. 2.



<sup>m</sup> Clericos qui publice tenent Concubinas, ad eas abjurandas nolumus compelli. Alexand. Pp. decretal. l. 3. tit. 2. c. 3.

<sup>n</sup> Non debet abjurare. Gloss. ad Grat. caus. 35. q. 6. c. 9.

<sup>o</sup> Ioannes Cremonensis Apostolicæ sedis Cardinalis ubi in solenni apud Londonias Concilio de uxoriibus Sacerdotum. serenissime tractasset, dicens summum esse scelus de latere surgere meretricis ad corpus Christi coniungendum; ipsa cum die illa corpus Christi consecrasset, cum meretrice post vesperam interceptus est. Henric. Hunting. hist. l. 7. Roger. Hoveden. annal. part. 1. Matib. Paris. in Henric. 1. & Matib. Westmonast. Florib. hist. lib. 2. an. 1125.

<sup>p</sup> Cum quidam Episcopi & Archidiaconi ita precipites sint in libidinem, ut neq. adulteria, neque incestus, neque masculorum turpissimos amplexus sciant abhorre-  
re, & ab eis habent & cogunt clericos abstinere. Huldric. epist. ad Nicol. Pp. 1. Bigamum censendum, nec ordinandum esse, qui uxorem unam ante baptismum, alteram post baptismum habuerit, statuit Innocent. Pp. apud Grat. dist. 26. c. 3. epist. 2. c. 6. & ep. 12. c. 2. & ep. 24. c. 6. 1. Ne bina pariter aut trina conjugia sartiantur: sed ut singulas uno tempore uxores habeant. Hieron. ad Ocean. Neg. enim secundum reiecit Matrimonium, qui illud sepe iussit fieri. Theodoret. in 1 Tim. 3. 1 Tim. 3. 2. Tit. 1. 6. 2. Possè fieri aiunt, si concubinam, non uxorem habuisset. Hieron. ad Ocean.

Wife; but <sup>m</sup> the Whore-master Priest may by no meanes constrained to abiure his Whore: yea <sup>n</sup> hee ought not to abiure her. I might adde that those that haue beene principall enacters, eager vrgers, and seuerer ex-ecuters of these their Canons against married Priests, haue yet made no bones of lining otherwise indeed loose-ly and filthily themselves. Witnesse <sup>o</sup> Pope Honorius his Legate, who in a Synode here at London, ha-ving inuighed most bitterly against Priests Mariage, and made a solemne Decree against it, was the very next night taken himselve with a Whore. As also Bi-shop Hulderrick, who telleth Pope Nicholas in an Epi-istle of his to him, that <sup>p</sup> their Bishops and Archdea-cons that make Priests mariage so vnfauourie, and com-pell them to leaue their Wines, are yet so leasherously gi-uen themselues, that they neither abhorre or forbear a- adulterie, no, nor incest, nor Sodomie. But one Instance more of their Iniquitie in this kinde shall suffice. They haue a Canon, that <sup>q</sup> if a man shall haue had two Wines successiuely, the one before Baptisme, the other af-ter he was baptised, he shall by the Apostles Rule, (as they 1 mis-expound it;) <sup>r</sup> The Husband of one Wife, be made vncapable of holy Orders: Which yet <sup>s</sup> hee should not haue beene, had hee before Baptisme in stead of taking that one Wife liued neuer so loosely

otherwise.

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otherwise. And the Reason they giue for it is, <sup>a</sup> because the one being Sinne, was in Baptisme done away, the other being no Sinne, was not. This when it was questioned in Ieromes time, what saith he (though one otherwise <sup>x</sup> not so equall to the Married estate) to it? <sup>y</sup> This is new learning, saith he, that something shall be reckoned therefore for sinne, because it is not sin.

<sup>z</sup> Are all Whoredomes, defilements with common Queanes, impieties, paricides, incests euen with parents, the vnnaturall pollutions of either sex by extraordinarie lusts, washed off in Baptisme? And doe the staines of a lawfull Wife sticke on still? And are the Steeves then preferred before the Bride-chamber? That <sup>a</sup> they passe by that that is not lawfull, and obiect that that is. Or <sup>b</sup> is the Name of a Wife so foule a matter, that nothing can wipe it away? Belike <sup>c</sup> Men had need to take heed how they take wiues before Baptisme, and contract honest Mariage; Tea they were better to liue as those that haue Wiues in common; or rather by all meanes auoid any Name of a wife whatsoever; lest that after they come to beleue in Christ, it become preiudiciall vnto them that they had not Queanes, or Harlots before-time, but Wiues. <sup>d</sup> These are like the Scribes and Pharises indeed, straining a Gnat, and swallowing a Camel. <sup>e</sup> They punish Mariage; and (not pardon onely, but euen) crowne Whoredome. <sup>f</sup> Whereas of the one it is

<sup>u</sup> Quod peccatum non fuit, non est dimissum in bap. ibid. Et Innoc. et. ubi sup.

<sup>x</sup> Durior in Matrimoniu, & Nuptijs iniquior. Erasmi. prafat. in lib. contr. Iovin.

<sup>y</sup> Rem nouam audio. Quia peccatum non fuit in peccatu reputabitur. Hiero. ad Ocean.

<sup>z</sup> Omnia sceleris, & publica collusionis sordes, impietas in Deum, parricidia, & incestus in parentes, atque in extraordinarias voluptates utriusque sexus mutata natura, Christi fonte purgantur? Vxoribus inhaerebunt maculae? Et lupanaria thalamis praefertur? Ibid.

<sup>a</sup> Praetereunt quod non licet; & obijciunt quod concessum est. Ibid.

<sup>b</sup> Tam maculosum nomen uxoris non potest ulla nouitate deleri. Ibid.

<sup>c</sup> Audiant Ethnici, &c. audiant Catechumeni, qui sunt fidei candidati: Ne uxores ducant ante baptismum, ne honesta iungant Matrimonia: sed promiscuas uxores habeant, imò caveant qualescunque vocabulum coniugis; ne postquam in Christo crediderint, nocent eis, quod aliquando non concubinas, nec meretrices, sed uxores habuerint. Ibid. <sup>d</sup> Vere Scribarum & Phariseorum similes: cuculicem liquant, & camelum glutientes. Ibid. <sup>e</sup> Imputatur infelicitas coniugis mortuae: & libido meretricia coronatur. Ibid. <sup>f</sup> Illi scriptum est, Honorabiles Nuptiae, & cubile immaculatum. Tibi legitur, Fornicatores autem & Adulteros indicabit Deus. Ibid.

said,







<sup>b</sup> Apes ex herbis etiam acrioribus mel dulcissimum exprimit. At que apes in liquorem mellis suum transfundit, aranea in venenum transmutat. Spina. de provid. Pravo nihil prodest: quia quicquid ad illum pervenit, pravo usu corrumpitur. Sic stomachus morbo vitiatius, quoscumque accepit cibos mutat, atque omne alimentum in causam doloris trahit. Sen. de benef. l. 5. c. 12.  
<sup>c</sup> In moribus culpa est, non in etate; in senum stultitia, non in vitio senectutis. Cic. de Senect.

## Vse 3.

<sup>a</sup> Οὐ γὰρ ἔγωγε ἢ πορτίον ἢ ζωὴν ἀλλ' ὅσα ἔχω καὶ ἐσχατίαν καὶ θάνατον, καὶ ἔστιν ἀλυστὴς καρπὸς κυφιστικόν. Εὐρύς δ' αἰς ἀλυστὴς ἀφελούνη, ὅρ' ἢς δὴ καὶ τὰ κῆρα γίνεται βαρύνει, τὰτε ἀλλὰ, καὶ ζωὴν. Hierocl. de nupt. Vitium est hominum, non culpa nuptiarum. Aug. de bon. coniug. c. 6. Gratian. c. 32. q. 2. <sup>c</sup> Δεινὸν μὲν ἀλλή κυμάτων θαλάσσιον· Δεινὸν δ' ἢ ποταμὸς, καὶ πλεῖς θέρων προαί· Δεινὸν δ' ἢ πνίκα· Δεινὸν δ' ἀλλὰ μύελα, Ἀλλ' ἴδεν ἔτι δεινὸν αἰς ζωὴν κακόν. Ευριπ. Οἰστανεύς ἐστὶ κακὸν κακὴ ζωὴ. <sup>f</sup> Optimi corruptio pessima. <sup>g</sup> Ὡς περὶ πλεονείων, ἐλαττοῦν ἐστὶ ζῶον ἀνθρώπου ἐστὶ ἔτι καὶ χειρότερον νόμον καὶ δίκην χειρότερον πάντων. Aristot. polit. l. 1. c. 2. Ἀπὸ ἀρετῆς εὐδοσιώτατος, καὶ ἀρετώτατος, καὶ χειρότερος. Ibid. Legatur Antioch. imperf. apud Chrysost. homil. 24. ad illud Christi Matth. 10. 17. Cavete ab hominibus.

*corrupt Heart*, that <sup>b</sup> like a *Toad or Viper*, turneth all that it taketh, and the juice of all that it feedeth on, though neuer so good and wholesome of it selfe, into rancke *poison*? This their *corrupt nature* therefore must married folkes seeke to quell and to kill, if they desire to finde that *fruit* in, and reape that *benefit* by this *Ordinance*, that *Salomon* here speaketh of, and to enioy that sound *comfort* either in other, that *Christian Man and Wife* ought to doe. And this their *Corruption* must they ascribe it vnto, if they meete with the contrarie, and finde ought otherwise therein.  
<sup>c</sup> It is not old Age, saith he, but the folly of old Men that maketh Old Age so burdensom, as it is vnto many: Nor is it Marriage it selfe, but <sup>d</sup> the folly of Married Persons, that maketh the married estate so combersome to many: it is not the hauing of a Wife, but either thy Fault or hers that maketh her so burdensome vnto thee.

Thirdly, Is a Wife such a Benefit, where shee is a Wife indeed? No maruell then if we finde <sup>e</sup> so much euill, where it is otherwise. <sup>f</sup> The best things become worst, when they are once corrupted. The strongest Wine maketh the sharpest Vineger. No Creature more louely than Man, while he liueth: and none againe more gastly to looke on when life is once gone. Yea <sup>g</sup> no Creature more cruell or sauage than Man, when he de-



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generateth from his kinde : *no Beast more beastly than Man*, when he turneth <sup>h</sup> *Beast*. No maruell therefore if a *Wife*, <sup>i</sup> as shee is one of the *greatest goods* while she so continueth, proueth on the other side one of the *griueouſest euils*, when she ceaseth to be such.

Againe, all *euils*, as the <sup>k</sup> *Elements*, are most comberſome and burdensome, when they are out of their proper place ; as *Impietie* in *Professors*, *Iniustice* in *Iudges*, because <sup>l</sup> *Impietie* is in the proper place of *Pietie* in the one, <sup>m</sup> *Iniquitie* in the proper seat of *Iustice* in the other. In like manner from a *Wife* is matter of discomfort more griueous, because discomfort there is in the proper place of comfort, a *great euill* in the native seat and soile of a *great good*.

And what greater Iudgement can befall any Man, than to haue those very things turned to *his euill*, that were at first ordained for *his good* ; those things especially conuerted, or peruerted rather to *his greatest euill*, that were created for *his chiefest good* ? To haue <sup>n</sup> *his Table* made *his snare*, <sup>o</sup> *his bread* *his bane*, <sup>p</sup> *his raising* *his ruine*, <sup>q</sup> *his delights* *his destruction* ; <sup>r</sup> *the wood of his owne house* *a gibbet to hang him on* ; *his wife*, that should be <sup>s</sup> *the light of his Eyes*, and *the ioy of his heart*, to be such a continuall *Eie-fore*, such a perpetuall *Heart-fore* vnto him, as <sup>t</sup> neither he is able well to endure, nor by any meanes may be rid of.

Fourthly, Is a *Wife* such a *Benefit*, as is here implied. Then those that haue beene carefull in making their choice, and haue in good likelihood com-

<sup>h</sup> Vnde Draconius Aristot. Ethic. l. 7 c. 1, 5.

<sup>i</sup> Ταυταυδε εστιν εν Εσθλῆς ἀνθρώπων, εστιν εὖ γὰρ ταῦτα. Hesiod. & Simoniad. Clem. Alex.

<sup>k</sup> Elementum in locosuo non penderat. Simplex. d. calo l. 4. S. 46.

<sup>l</sup> Criminosior est culpa, ubi bonestior est status ; & atrocius sub sancti nominis professione peccatur. Saluian. de Provid. l. 4.

<sup>m</sup> Eccles. 3. 16. Vbi, qui sedet crimina vindicatorius, admittit. Cyprian. ad Donat.

<sup>n</sup> Psal. 69. 22. Buccella dominica fuit Iuda venenit. Aug. in Ioan. 26.

<sup>p</sup> Psal. 73. 18. & 102. 10.

<sup>q</sup> Prov. 1. 32.

<sup>r</sup> Ezra. 6. 11.

<sup>s</sup> Prov. 5. 19.

Ezech. 24. 16.

Vſe 4.

<sup>t</sup> Χειροτον ὁ συσβατακτον φορτιον. Lycurg. Ως εν αι- ρετῳ γυναι- κον. Homer. Odys.

<sup>h</sup> Αλλαν απαιτων διαμαχεται τον γυνῃ. Eurip. Orest. εδεν βαρυτιον ην φορτιον. An- tiphon. <sup>i</sup> Η αυ γαμειν, ας δ απαξ λαβης, φειεν. Menand. Aut tollendum, aut seren- dum vitium coniugis. Varro. Gell. 1. 17.

L 2

passed



of Life is free from Crosses: and that " men doe not yet therefore either shunne or abandon other *Courses of Life* in regard of those *Crosses* that either are incident vnto them, or that occurre in them.

It is true indeed that *Marriage* bringeth many more *Cares*, as more *Charge*, with it, then the *single life* is ordinarily encombred withall. But yet are † those *Cares* countermailed with many singular *Comforts* that the *single life* is bereft of: and \* such as may well weigh downe whatsoeuer of that kind may rise vp in opposition to cause discouragement in any that are to enter thereupon, <sup>a</sup> if they bee fitted either for other, that they may liue as *Man and Wife* should together. <sup>c</sup> From the want whereof the annoiances, inconueniences, mischiefes and miseries against this estate objected doe for the most part arise; either because the parties matched sort not well together, or want wildome and discretion to carrie themselues as they ought, either toward other.

Not to adde, that in regard of some such *cares and encombrances* as necessarily accompany that estate, to abhorre and abandon *Marriage*, being otherwise so beneficiall, and so excellent *an ordinance of God*, is as *Clemens* well obserueth, a note but of

a Τὸς γαμμου-  
τας ἐνοχλεῖται οὐκ  
ἴσται, καὶ τὸ χαλὰ-  
νός ἐστὶν αὐτῶν δια-  
τίθεσθαι. ἡ μὲν  
οὖν γαμμοῦς τίς  
γὰρ διατίθει  
αὐτῶν, τίς γὰρ  
ἀποφύγει, ἀλλὰ  
γαμμουῦντες ἐμ-  
ψέονται: ἀτυχέ-  
σιν ἀδελφοὶ καὶ  
οὐκ, καὶ τὸς ἰσὺς  
διατίθεσθαι ἐ-  
μπίπτει γαμμοῦς.  
ἡ μὲν ἐνδεῆς τὸ  
κατὰ γαμμοῦν,  
οὐκ ἐν μέσῃ πρ-  
οσέονται. Aph-  
than. ibid. Paena-  
torem non fugat à  
foro decastor: Post  
transfractum maria  
tentantur; post ma-  
lum etiam segetem  
seritur. Cito mentis  
tormentor pebit, si  
relinquendum aut  
immutandum est, quic-  
quid offendi. Se-  
nec. ep. 81.  
c - ὁ γὰρ γάμος ὡς  
καὶ ἐν γυναικὶ, καὶ  
ὡς ἐν ἄλλῳ. ἀ-  
κριβὲς ἀκριβὲς  
ἀκριβὲς, τὸ

ἵς τ' αὖτ' αὐτῶν καὶ ἐν γυναικὶ ἀκριβὲς. Hesiod. in Theogon. contra quam Euripid. οὐκ  
πρὶν φῆμι γάμον εὐχεσθαι πῶς ἢ λυτῆν. Et Lucan. sat. 6. Plus alet quam melius habet.  
† Γάμος δ' ὅστις μὴ ἐν κατὰ τὴν φύσιν. Maxima δ' αὖτ' οὐκ ἐν πᾶσι τῶν, Τὸ  
ἐνδεῖς εἶναι, καὶ τὸ δὲ ἐνδεῖς εἶναι. Euripid. Orest. c Αἰσχροὶ τὸ ἐνδεῖς καὶ ἀκριβὲς ὁ  
γάμος, ἀλλ' ἐν πᾶσι ἐνδεῖς, ὅς τ' ἐνδεῖς τοιαύτῃ τῶν μὴ γυναικὶς ἢ κατὰ φύσιν. ἀλλ'  
ὅστις γαμμοῦν ἀς μὴ εἶναι, ὅς τ' ἐνδεῖς καὶ αὐτοὶ πρὸς τὴν ἀκριβὲς διατίθει, καὶ ἀ-  
κριβὲς ἐστὶν αὐτῶν τὸ ἀκριβὲς, ὡς καὶ τῶν ἐνδεῶν ἀκριβὲς. Hierocl. de  
nupt.

<sup>a</sup> Ἀνδρῶν καὶ ἀ-  
νδρῶν τῶν καὶ γυ-  
ναικῶν καὶ πάντων  
φύλων συμβίω-  
σιν. Clem. Alex.  
Strom. l. 2.

<sup>b</sup> Δημέκεις γα-  
μων καὶ παιδοποι-  
ῶν ἐδιδίχθηται  
διὰ τῆς παιδείας  
ἐξ αὐτῆς ἀνδρίας.  
Συγκαταπέφθη  
δὲ αὐτῇ καὶ Ἐπικυ-  
ρε, καὶ ὅσοι ἐν ἡ-  
δονῇ καὶ ἀγορίᾳ  
καὶ ἀλυπία τὰ γα-  
μόν τιδοῦν. Clem.  
Ibid.

Use 5.

<sup>c</sup> Hinc illud, Ἄνδρα  
βιάσας.

<sup>d</sup> Contra Plato, A-  
ristoteles, Peripate-  
tici, Stoici.

<sup>e</sup> Τῶν συγγενῶν  
ὑποφύλοις ἑλ-  
λυσιν πολλάς εἰς  
τὴν αὐτὴν παῖδων  
χρησιν ἀπεδέ-  
ξαντο· ἀπὸ ἀδελ-  
φῶν ἐκδιδάσκοντες οἱ  
Αἰγυπτίους ἀγα-  
γεῖν τοὺς ἀνδρας.  
Clem. idem.  
Ibid. l. 3.

Use 6.

<sup>f</sup> Prov. 31. 12.  
<sup>g</sup> Οὐ γυνὴ ὡς  
τὸ ὄστρεον, ἧ ὁ πόρος  
ἐξ ἧς τὴ καὶ ἐκτε-  
ρεῖται· οὕτως ἡ  
μυρία σπαιτῶν  
ἐκφύεται. Nico-  
strat. Stob. c. 72.

<sup>h</sup> 1 Cor. II. 9. <sup>i</sup> Genes. 2. 18. \* Quid enim proderit appellari quod non es?  
Quid nomen prodest, ubi res non est? Aug. in 1 Ioan. IV. 5. \* Prov. 31. 31.

<sup>a</sup> a nice and effeminate Disposition, <sup>b</sup> well besee-  
ming those *Philosophers* that referred all to *ease* and  
*pleasure*, and placed their whole *felicitee* and *happi-  
nesse* therein; who therefore advised also their fol-  
lowers to forbear <sup>c</sup> *Magistracie* and *Marriage*; but  
as disliked by <sup>d</sup> others of them that were of a more  
*generous* disposition, so vnbeseeeming *Christian men*  
that are, or should be of a farre other *Spirit*; and  
<sup>e</sup> saouring too much both of disreputation of that  
*diuine Ordinance*, and of vnthankfulnessse to the *Author* of it.

Fifthly, let the married *Wife* learne hence what to  
apply her selfe vnto, that she may be a *Wife* indeed.  
The more <sup>f</sup> good shee doth her *Husband*, the  
more *Comfort* he receiueth from her, the more *Be-  
nefit* he reapeth by her; the more shee doth the of-  
fice of a *Wife*, the more shee answereth the *Name*  
shee beareth.

And on the other side <sup>g</sup> shee ceaseth to be a  
*Wife*, yea to be a *Woman*, when shee ceaseth to be a  
meanes of *good* to *Man*: Since that the *Woman* was  
not *made* but <sup>h</sup> for *Man*, and <sup>i</sup> for his good; and  
therefore shee answereth not her originall, if she be  
not so. And in vaine will it be for her to beare the  
<sup>\*</sup> *Name* of that shee is not.

Lastly, hence may the *Married Man* also learne  
his lesson. For how ought he to make much of her,  
that is a meane of so much *good* to him? <sup>k</sup> *Giue* her,  
saith *Salomon*, of the *Fruit* of her *Hands*: requite her





<sup>a</sup> Quæ emuli ipsius dormientem punierant, sed sibi non dixerunt, sed sibi non dixerunt, sed sibi non dixerunt. Plut. Sylla. Unde enatum Proverb. Εὐδωκίαν ἔχοντος εὐρεῖ. Prout Liv. hist. l. 7. Nihil agenti sibi de caelo devolaturam in sinum vicloriam censebat. Et Ter. eldelp. 4. 5. Quid? credebatis dormienti tibi hæc consecuturos Deos.

## Doct. 3.

<sup>x</sup> Genes. 24.

<sup>r</sup> Ruth 3. 1. 9.

## Reason I.

<sup>a</sup> Genes. 41. 38.

<sup>t</sup> Prov. 31. 10.

<sup>u</sup> Prov. 20. 6.

Ω φίλοι, ἑσείς φίλοι. Aristot. ut

Laert. ex Favorin.

comment. l. 2. Vbi

tamen Casaubon.

legit, Ω φίλοι ἑσείς φίλοι. In

quam sententiam

explicatius quidam

ex Eudem. l. 7. c. 26. Ω πολλοὶ φίλοι, ἑσείς φίλοι. Sed Etibic. Nicom. l. 9. c. 10. Οἱ πολλοὶ φίλοι, ἑσείς δὲ καὶ φίλοι. Omnes amici & omnes inimici: omnes necessarii, & omnes adversarii. Bern. in Cant. 33. Fidem plerique verbis ostentant, opere destruant: quod genus nulli rei est nisi ad loquendum. Symmach. epist. 31. lib. 1. \* Nimirum difficile est reperiri amicum ita ut nomen cluet, cui cum rem tuam credideris, sine omni cura dormias. Plaut. Trinum. 3. 1. Homini amico, qui est amicus, ita uti nomen possidet, Nisi Deus ei nihil prestare. - Idem Bacch. 3. 2. γ Ἰωάννης ἀγαθὸς ὄντι τῷ γιν ἔ παθον. Diphil. \* Multi Sacerdotes, & pauci Sacerdotes: multi in nomine, pauci in opere. Chrysof. nomine datur oper. imperf. bom. 43.

to <sup>a</sup> *Timotheus* his toiles, while hee slept. No; vnllesse we seeke, we are not like to finde. And if by seeking we may finde, it after much search made, wee may light on such an one, we are well.

*Such a Wife then must be sought.*

And so sent <sup>r</sup> *Abraham* his Seruant to seeke a Wife for his Sonne *Isaak*. So <sup>t</sup> *Naomi* telleth *Ruth* her Daughter in Law, that shee will seeke out some fit match for her.

There is good Reason to seeke such an one in two Respects :

First in regard of the *Rarity*, the *Difficulty*. Because such are not easily found. \* Where may we finde such a Man? saith *Pharao* of *Ioseph*, implying that such an other as hee could very hardly bee found. And,

<sup>r</sup> Where may a Man finde such a Woman? saith *Salomon*. As he saith elsewhere of a faithfull Friend;

<sup>a</sup> Many men will boast, each one of his honestie; but where shall a man finde a Friend truly Faithfull; \* one that indeed deserueth that name? So many Women may promise great matters of themselves, or others

undertake for them: But it is <sup>y</sup> no easie matter, for all that, to finde out a good Wife, one that answereth the Name shee beareth. \* Many Priests, and yet Few

Priests too; saith one of the Ancients: many in Name,

but

but few in effect. So many Women, and few Wives, may one well say; few such, among many, as Salomon here entreateth of. <sup>a</sup> Good Wives are rare Creatures, as well as <sup>a</sup> trustie Friends are. And though I dare not say of them, as Elihu of <sup>b</sup> an able Pastor, Salomon of <sup>c</sup> a Wise Man, and some other of <sup>d</sup> a true Friend; One such of a thousand. Yet may I well and safely say, that as well here as else-where, <sup>e</sup> The greater Part exceedeth the better: there is <sup>f</sup> more drossie matter than pure mettall; more pebles than pearles. As the Cynicke sometime <sup>g</sup> sought for a Man in a multitude of Men: so may such a Wife as Salomon here speaketh of, be sought, yea and scarce found sometime, among a multitude of Women.

Secondly, In regard of the worth and dignitie. It is well worth a mans labour. Hee need not thinke much of his search, if he haue good successe in it. As the difficultie of finding requireth it; so the dignitie of the thing sought requiteth it. <sup>h</sup> It is no wisdom indeed to seeke after toies and trifles, matters of no moment, that will not recompence a mans paines, when without much difficultie they cannot be had. But a worthy Woman is a matter of worth. She is well worthy the seeking. She is <sup>i</sup> a greater blessing than either House or Inheritance: and <sup>k</sup> her price is aboue

<sup>a</sup> Rara avis bona  
et suavis uxor.  
Theophr. Hieron.  
ad. Iovin. l. 2. Rara  
avis in terris nigro-  
que simillima cygno.  
Iuven. sat. 6. vel  
corvo rarior albo.  
Ibid. 7.

<sup>b</sup> Πονοὶ καὶ φίλοι  
ἀγαπῶντες. Σπαρ-  
τῶν δὲ καὶ συγγενῶν  
καὶ φίλων ἑσκα-  
ρῶν. Plut. de amic.  
Περὶ γυναικῶν  
Νικολοῦ. Theogn.  
Παῖδες γὰρ πολ-  
λοὺς ἄνδρες ἐργάζο-  
ντο. Idem.

Reason 2.

<sup>b</sup> Iob 33. 23. Vnus  
est millibus. Vbi per-  
peram vulg. quem  
Greg. sequitur, V-  
nus est similibus.

<sup>c</sup> Eccles. 7. 30.

<sup>d</sup> Arcanum tuum  
unus est millibus con-  
cedas, licet pacem  
cum multis colas.  
Ben. Syr. et Sirac.  
6. 6. Millibus est  
multis unus vix fi-  
duc amicus: Hic

albo corvo rarior esse solet. Drus. in Prov. Οἰτιον ἔλα δὲ πρὶν λαβεῖν κέρειας. - Ammian.  
<sup>e</sup> Major pars vin. ii. meliorem. Ruri quippe boni. Iuven. sat. 13. Nec unquam cum rebus humanis  
tam feliciter actum est, ut meliora pluribus placerent. Sen. de beat. 1. 2. <sup>f</sup> A Esdr. 8. 2. <sup>g</sup> Ὁ  
πρὸς αὐτὸν ἦν ἡμεῖς ἀπὸ τῆς Ἀποστολῆς, ἐν οἷς, ἐν τῷ. de Diogene Laert. Constat, ille Diogenes bo-  
minem invenire cupiebat, lucernam meridie circumferens. Tertul. adv. Marc. l. 1. At de Ἀσάφῳ Phedr.  
fab. 58. Ἀσάφῳ, medio Sole quid cum lumine? Hominem inquit, quero. <sup>h</sup> Terpestes difficile ha-  
bere vagas: Et stultus labor est ineptiarum. Martial. l. 2. epig. 86. <sup>i</sup> Prov. 19. 14. ἵνα γὰρ γέν-  
σεται αὐτῷ ἡ γυνὴ ὡς οὐρανός, ὃς δὲ οὐρανὸς ἀκατάληκτος, οὕτως ἡ πόλις ἡ ἡμεῖς ἀκατάληκτος ὁ  
γυνὴ ἀγαθή. Nicoftrat. Stob. c. 72. <sup>k</sup> Prov. 31. 10.



# A Wife in Deed.

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<sup>f</sup> *Sichem* (though <sup>e</sup> he had beene before indeed too forward) with the Brethren of *Dinah*, and with her Father *Jacob*, by his Father *Hamor*; the very light of Nature leading and directing them thereunto.

Fourthly and principally by Prayer to God. As did <sup>a</sup> *Abrahams* Seruant, when hee was sent to seeke a Wife for his young Master: And as <sup>x</sup> *Isaak* did when hee dismissed his Sonne *Jacob* with Instructions and charge what course to take concerning a Wife.

For (and so passe we to the next Point) God is the principall Doner here. He that will finde a Wife, saith *Salomon*, must obtaine her of God. And, <sup>f</sup> House and inheritance are of the Fathers; but <sup>a</sup> a prudent Wife is of God. From God therefore it is that a Good Wife must be had. And no maruell.

For first, <sup>e</sup> All good is of God. <sup>e</sup> Every good Gift, saith *S. James*, is from above. And if every good Gift, then this also among the rest doublelesse, if not about the rest, being so principall a good.

Secondly, <sup>e</sup> Children, saith the Psalmist, and the fruit of the wombe is Gods Gift. And, <sup>a</sup> I gaue *Abraham* *Isaak*; and *Isaak* *Jacob* and *Esau*, saith God by *Isaiah*. And, <sup>x</sup> They be the Children that God hath giuen me; saith *Jacob* to *Esau*. If Children be his gift, the Wife is much more. Neither can we haue them without her; nor her without Him.

Thirdly, Every good Woman is Gods Daughter: as <sup>y</sup> *Adam* is said to be Gods Sonne: <sup>x</sup> You shall be my Sonnes, and my Daughters; saith God. He hath a speciall interest, more than ordinary, in them: and they cannot therefore be had without him.

M 2.

Fourthly,

<sup>f</sup> Gen. 34. 4, 6, 8.  
<sup>e</sup> Gen. 34. 2, 7.

Meanes 4.

<sup>a</sup> Gen. 24. 12, 14.  
Τὸν Θεὸν μαρτυροῦν  
λαμβανέ. Chrysost.  
tom. 8. serm. 15.  
Καὶ οὐ γυναικὴ  
ζητήσῃ ἐμὴν ἢ Θεοῦ  
κατασκευῇ. ἐκ ἡ-  
μετέρῃς) οὐδὲ γα-  
ρ ἐστὶν γυνὴ παρὰ  
τοῦ Θεοῦ.  
<sup>x</sup> Gen. 28. 2, 3.

Branch 4.

Doff. 4.

<sup>f</sup> Prov. 19. 14.  
<sup>a</sup> Τόλας γυναικας  
αὐτῷ δαμνῶ γαλῖς  
Ζεῦ τὰς ἀέρας ἡ  
πνοῦσα ἀνέμους.  
Simonid. Stob. c. 71.

Reason 1.

<sup>x</sup> Παιὶ καὶ υἱὸς Θεοῦ  
Πινδαρ. Nul-  
lum bonum quod  
non à summo bono.  
Aug. de divers. 3.  
Quisquis est ori-  
go bonorum omnium.  
Salvian. de provid.  
lib. 4.

<sup>f</sup> Lam. 1. 17.

Reason 2.

<sup>e</sup> Psal. 127. 4.  
<sup>a</sup> Iosb. 24. 3, 5.  
<sup>x</sup> Genes. 33. 5.

Reason 3.

<sup>y</sup> Luke 3. 38.  
<sup>x</sup> 2 Cor. 6. 18.



## Reason 4.

<sup>a</sup> Coniugium non facit sola copula carnalis. Nuptias non concubitus, sed consensus facit Vlpian. reg. iur. leg. 31. Matrimonium non facit & floratio virginitatis, sed pactio nuptialis. Ambr. in flit. virg. c. 7. Td Philoſ. 2000 78 Cuiusda aqeta- 71 ev. Aristot. anal. pri. l. 2. c. 22.

## Branch 5.

## Doct. 5.

<sup>b</sup> Πῶς γὰρ γὰρ  
αὐτὸς ὁμοιο-  
αὶ κῆρος; ποῦ δὲ  
κοιτοῖα ἔχουσιν;  
Muson. de nupt.  
scop. Stultum est,  
venatum ducere in-  
vitas canes. Hostis  
est uxor, invita que  
ad virum nuptum  
datur. Plant. Stich.  
1. 2.

<sup>c</sup> Prov. 21. 1.

<sup>d</sup> Solus Rex men-  
tium Deus. Aug. in  
Ioan.

<sup>e</sup> Psal. 33. 15.

<sup>f</sup> Ait 15. 9. & 1.

24.

<sup>1</sup> King. 8. 39. <sup>2</sup> Psal. 33. 15. <sup>3</sup> Ezra 7. 27, 28. Nehem. 1. 11. Psal. 106. 46. <sup>4</sup> Prov. 8.

35. <sup>5</sup> Prov. 19. 14. <sup>6</sup> וְיִסְמַח רִיכָא \* Unde sufficiam ad enarrandam seducitatem eius ma-

trimonijs, quod Ecclesia conciliat, oblatione confirmat, obsequium angelis renouant, poterit ratio habet.

Tertull. ad uxor. l. 2. <sup>7</sup> Psal. 128. 1. <sup>8</sup> Psal. 128. 3. <sup>9</sup> Sirac. 26. 1. Μαγεία & ἔστι ἐν τῷ χαί

γαύον λαβὼν Ἐδλὺς γυναικός. Eurip. - συμφορὰ γ' οὐ τὴν κακίαν γυναικός· ἐν τῷ χαί

δ' ἰδλὺς τῷ γάμῳ. Idem.

Fourthly, <sup>a</sup> Marriage requireth a coniunction of Minds, of Affections, of Willes. And <sup>b</sup> better it were, that Men and Women should neuer come together, vnlesse they beare heartie affection either to other, vnlesse they ioine hearts as well as hands. But as <sup>c</sup> the Kings Heart; so <sup>d</sup> the hearts of all Men and Women are in Gods hand. As <sup>e</sup> he made them all; and <sup>f</sup> hee alone knoweth and <sup>g</sup> understandeth them all; so <sup>h</sup> he windeth and turneth them all which way he will, nor can any win or winde the Heart of any contrary to his will.

Now, as such a Wife is of God; so (which was the last Particular)

It is a speciall fauour of God for any Man to obtaine such an one.

As <sup>i</sup> the Man that getteth Wisdome; so the Man that getteth a Wife, <sup>k</sup> a wise Woman, (for there is <sup>l</sup> the same Phrase vsed in both places) hath obtained a speciall fauour (that is, <sup>m</sup> a singular Blessing, and such as he is wont to conferre on such as hee specially fauoureth) at Gods hands. <sup>n</sup> Blessed is the Man that feareth God, saith the Psalmist, and that walketh in his waies. And <sup>o</sup> his Wife the fruitfull Vine, commeth in in the first place, as one of his chiefe Blessings; and his Children, the fruit of this precious plant, in the next. And, <sup>p</sup> He is a blessed Man, saith the Son of

Syrach,



*Syrach, that hath lighted on a good Wife; and P that lieth with an understanding Woman.*

Now this we may further and better conceiue by the *Contrary*.

It is an effect of Gods anger to light on a *bad Wife*:

¶ *He that God is angrie with, shall fall (into that snare, or) into that pit. And \* a fruit theretore of Gods fauour to light on a good Wife:*

Yea it is a *speciall fauour of God* to misse of the one. (¶ *He that is good in Gods eye, that is, is in fauour with God, shall escape her, saith Salomon*) and a *speciall fauour of God* then to light on the other. There is a *single Benefit* in the one; ¶ *a double Blessing* in the other.

Againe, It is a *speciall fauour of God*: For as it is a *fauour*, that cannot be had without him: so it is a *fauour*, that † he doth not ordinarily vouchsafe vnto euery one, no not vnto euery godly one. Many a *good* † *David* is matched with a *scoffing Micol*. Many † a *iust and religious Iob*, with a *foolish and unkinde Woman* (if *Woman* at least) rather than *Wife*. We see many daily mismatched, and † *unequally yoked*, † to their great grieve. And our eares are too frequently filled with the complaints of such, as can shew where † *the shoe wrings* them, but neither can tell, nor be told which way to finde ease.

P Sirac. 35. 8. For licet ter & amplius, Quas irrupta tenet copula; nec malis Diuulsum querimoniae superius citius fore et amor die Horat. carm. 1. 13.

Reason 1.

¶ Prov. 12. 14. Syrac. 26. 24. Μένειν ἐν τῇ θύρῳ. Menand Mēnē τ' ἀλωμένη ἐ γέ- λῳ δὲ δὲ Διὸς Πα- lad antholog. l. 1. c. 17. Et ibid. 19. Οὐ γὰρ τὸ Διὸς δὲ γυνὴ, πνεῦς ἀντιδιδόντα, Δδ- εον ἀνιένει; τὸ πνεῦς ἀντιδότη. \* Sirac. 26. 3, 14, 24.

Reason 2.

¶ Ecclef. 7. 28. Vt contra Eurip. Alcest. Τί γὰρ ἀ- δρι γυνὴ μισθὸν ἢ ἀνδρὶ τῶν πῶς ἀ- λόγου.

Reason 3.

¶ Εὐσεβίου κληδόν, ἔστιν ἀντιδότη. quod Athenis in nuptiis dicebatur. Zenodot. Prov.

† Οὐ γὰρ ἀπὸ τῆς εὐτυχίας ἐν γάμοις. Euripid. † 2 Sam. 6. 20. † Iob 2. 3, 10. & 19. 17. † Εἰ περὶ γυναικός. 2 Cor. 6. 14. † Πῶς γὰρ ἀγαθὸς ποιεῖται ὁμογενοῦνται; ἢ δὲν γὰρ μισθὸν ἢ ὁρδὴν ἔχειν περὶ τὴν συναισθησιν αὐτῶν. Muson. de nupt. cap. † Περὶ τῆς τοῦ γάμου, οὐκ ἐστὶν ἀντιδότη; ἢ πνεῦς; ἀλλ' ἢ αὐτὸν τῶν ἑαυτοῦ δὲ τῶν δακτύλων αὐτοῦ πῶς. P. Amil. apud Plut. Socer hic quem cernit, non me & elegans: sed nemo scit prater me ubi me premat. Hieron. in Iov. in. l. 1.

## Reason 4.

<sup>a</sup> Quam sit rarum tales inueniri, notum qui duxerint. Hieron. in Iovin. lib. 1.

<sup>b</sup> Τῆς μὲν καλῆς καλὸν ἐστὶν ἔχειν τὰ Γυναικὲς, ἐπὶ δὲ τῆς κακῆς κακὸν. Πλάτων. Menalip. Οὐδὲ γυναικὲς ἔχειν αὐτὸν καλὸν κακὸν ἀνὴρ κρίναι αὐτὸν, ἐπεὶ σφόδρῃ Κρείσσων. Sophoc. Phaed.

## Vses 6.

## Reprehension

## Vse I.

<sup>c</sup> Ὅταν γὰρ ἀλοχὸν εἰς δόμους ἀγείρῃς ποτὶς, σὺχῶς δοκεῖ, γυναικα λαμβάνει μόνω. Οὐ μὲν γὰρ τὴν δὲ τὴν εἰκομένην λαβὼν καὶ δαίμων ἦται χεῖρον, ἢ τὴν ἀνένον. Theodeti. Γυνὴ γὰρ οἶκον πῖμα καὶ σωτηρία. Menand.

<sup>d</sup> Πολλοὶ συμπίπτοντες ἀπὸ τῆς ἐν σὺν ἀφελείας, ἢ συγκαταλύσασιν ἐκ πανδραγείας φιλείας συνάγεισιν. Plut. de amic. <sup>e</sup> Sic Plato de repub. l. 5. & in Timaeo sorte dari prescripti civibus suis uxores. Et apud Plautum de Coquina ducenda servi duo fornicantur. Et sorte Mariam Ios pho oblige Epirhamium tradidisse (sed falsus ipse) Interpretis opinatus est. <sup>f</sup> Εἰ γὰρ οἶκόν σου ἔχῃς μέλλοντες καὶ οἰκέτας, πλεονεξία καὶ πολυπραγμοσύνην τὸς τι παύσας, τὸς τι ἐμπεδύναν καταμύσεις, αὐτοὶ τι καὶ πολυπλοκήν, καὶ πλεονεξία καὶ πολυπραγμοσύνην, καὶ τὴν δὲ τὴν ἀνένον. Theodeti. Γυνὴ γὰρ οἶκον πῖμα καὶ σωτηρία. Menand. <sup>g</sup> Πολλοὶ συμπίπτοντες ἀπὸ τῆς ἐν σὺν ἀφελείας, ἢ συγκαταλύσασιν ἐκ πανδραγείας φιλείας συνάγεισιν. Plut. de amic. <sup>h</sup> Sic Plato de repub. l. 5. & in Timaeo sorte dari prescripti civibus suis uxores. Et apud Plautum de Coquina ducenda servi duo fornicantur. Et sorte Mariam Ios pho oblige Epirhamium tradidisse (sed falsus ipse) Interpretis opinatus est. <sup>i</sup> Εἰ γὰρ οἶκόν σου ἔχῃς μέλλοντες καὶ οἰκέτας, πλεονεξία καὶ πολυπραγμοσύνην τὸς τι παύσας, τὸς τι ἐμπεδύναν καταμύσεις, αὐτοὶ τι καὶ πολυπλοκήν, καὶ πλεονεξία καὶ πολυπραγμοσύνην, καὶ τὴν δὲ τὴν ἀνένον. Theodeti. Γυνὴ γὰρ οἶκον πῖμα καὶ σωτηρία. Menand.

And as it is a favour somewhat <sup>a</sup> rare, that God vouchsafeth not every one; so it is <sup>b</sup> a Blessing of much moment, where he pleaseth to vouchsafe it. It is a Blessing that bringeth a kinde of Heaven upon Earth; as the contrarie produceth a kinde of Hell here out of Hell: according to that which the Heathen Man well saith, that <sup>c</sup> every Man when he marieth, bringeth either a good or an euill Spirit into his house; and so consequently maketh his House, to himselfe at least, either an Heaven or an Hell.

Now the Consideration of these Points may well serue,

Partly for Reprehension, and

Partly also for Admonition.

For the former; It may first serue to reprove the Practise of those that seeke not at all; make no search or enquire; but take Wives as they stumble on them hand ouer head, (as many doe <sup>d</sup> Friends, whom a pint of wine drunke together, or a game at tennis, or a set at Maw maketh Friends; ) as if they drew cuts, or <sup>e</sup> cast Lots for them, as some sometime haue done. <sup>f</sup> If thou wert to take an house, or to hire but a servant, saith Chrysostome, how carefull wouldest thou be to make diligent enquire of the commodities and discommodities, conueniences and inconueni-

ences,

ences, easements and annoiances of the one, who hath before dwelt in it, what neighbour-hood about it, and the like; and of the qualities and conditions, vices or good parts of the other, whom he had formerly serued, how behaued himselfe in their seruice, how likely to proue fit for thy seruice, and the like. And <sup>s</sup> hast thou not much more cause to be carefull, yea curious in thine enquirie concerning her, whom thou mayest chance to make thy *Wife*? That so <sup>b</sup> *Iudgement*, as it should doe, may goe before and lead *Affection*, and not follow and come after it. The rather since that <sup>i</sup> thine *House* if vpon triall thou mislike, thou maist leaue; or thy *Servant*, if he please thee not, thou maist put off againe, vpon a quarter, or halfe a yeeres warning at most. But <sup>k</sup> thy *Wife* there is no casting off againe: she must all thy daies abide by thee, all hers at least, like enough to last as long as thou liuest. Nay there is <sup>i</sup> no woman almost so vnwise or vnwarie, that will buy an *earthen pitcher*, or and it be but an *halfe-peny pipkin*, but she will view it well first, ring it, and trie it whether it be sound and whole or no: much lesse will they put any pretious liquor into *bottell* or *vessell*, but they will first sound it and smell to it whether it be sweet or no, and <sup>m</sup> trie it with water ere they trust

<sup>s</sup> Πολλὰ τοῖς  
αἰς γάμος ἐλθὼν  
ποιεῖται. ἢ περὶ  
τοῦ αὐτοῦ. *Christ. libid.*  
<sup>h</sup> *Sirac.* 6. 7.

Οὐ κρινόμενα δὲ  
κρίνειν, ἀλλ' αὖ κρι-  
νόμενα κρίνειν. *I. he-*  
*ophr.* apud *Plut.* de  
fratr. amor. Cum  
iudicaveris dilige-  
re oportet, non cum  
dilexeris iudicare.  
*Cic. de amic.*

<sup>i</sup> Οἷόν τι ἢ  
οὐκ ἔστιν ὅτι ἀπο-  
σβεσθὲν πάλιν ἔσται,  
καὶ οὐκ ἔστιν οὐκ ἔστιν  
οὐκ ἔστιν ἀποσβεσθὲν  
καὶ πάλιν ἔσται. *γυναι-*  
*κα* ὅτι λαβόντα ἀ-  
ποσβεσθὲν πάλιν  
τοῖς ἐκείνου δόξουσιν  
ὅτι ἔστι, ἀλλ' ἀπ' αὐ-  
τοῦ πῶτα διατε-  
λος ἔσθαι ἔστιν.  
*Christ. libid.*

<sup>k</sup> *Matth.* 19. 5, 6.  
*Rom.* 7. 2.

<sup>i</sup> *1 Cor.* 7. 10, 27.  
Ἐπεὶ οὖν ἀσπόμε-  
ται οὗτος ὁ γάμος.  
*Plut. pedag.* Vin-  
culum est conjugii.

quo alligatur nuptia viri, quo nuptia viri asringitur. Bonum vinculum, sed vinculum tamen, de quo cum velit exire se nuptia non possit. *Ambr. exhort. virg.* Tollendum aut ferendum vitium conjugis. *Vatro. Gell. n. el. l. 1. c. 17.* Itaque, Deliberandum est diu, quod statuerendum est semel. <sup>i</sup> Χρὴ γὰρ  
εἶ καὶ λοτὰς ἀνέμφοι, σκοποῖ μὲν, ἀνέμφοι δὲ, μὲν τῇ ὁψὲ καὶ κέμδα. *Diogen. apud Laert.*  
Nulla est vxoris classis. Equus, asinus, bos, canis, & manipia vixissima, vestes quoque & lebetes,  
sedile ligneum, calix, & uiceobis fictilis, probantur prius & si emantur: Sola uxor non ostenditur,  
ne ante displiceat, quam da. atur. *Theophr. de nupt.* *Hieron. ad Iovin. l. 1.* Atqui apud *Entop.* ses  
suos secus fieri fingit. *Morus, quem uisefis.* <sup>m</sup> Αὐτοῦ παῖς καὶ ἡμεῖς ἐνλαβίας, ἐκ τ. 07,  
καὶ ἐκείνου, ἀλλ' ὅσοι ἐγγράφ. *Plut. de gartul.*

<sup>a</sup> Genes. 6. 2, 3.

<sup>o</sup> Facunda culpa  
secula impias Pri-  
mum inquinaveret,  
& genus & domos:  
Hoc fonte derivata  
clades In pariam  
populumque fluxit.  
Horat. carm. 3. 6.

<sup>p</sup> Ταῦτ' αἰς ἑλ-  
γος εἰς ἡμετέρας  
ἐργας. Philon. Et  
Socrates interroga-  
tus, τίς τις ἡμε-  
τέρας ἔσται ἀπο-  
παιν, Οἱ ἡμετέ-  
ρας, ἐπεὶ. Laert. &  
Stob. c. 66.

Vse 2.

it with wine. Whereas *Husbands* and *Wines*, *Men* and *Women* take at adventure, without any kinde of in-  
quire; and they haue but a *saire out-side*, that is all  
they regard: It was <sup>a</sup> the fault of those before the  
*Flood*, and <sup>o</sup> the root and ground of that excesse of  
euill that brought in that vniuersall *Deluge*. Nor is  
it to be maruelled, if such *rash* and *hastie* proceeding  
produce *hastie repentance* <sup>p</sup> in these cases as in matter  
of <sup>q</sup> *inducature*, and <sup>r</sup> other affaires oft it doth: If  
affection soone alter, where it was neuer well roo-  
ted, or soundly settled: if <sup>c</sup> such as *cast Lots for Wines*  
this day, be willing the next day to part with them  
again.

Secondly, it serueth to reprove those, that seeke  
indeed, but seeke amisse; that seeke without light,  
yea that refuse to vse such light as would be lent  
them, and is tendred vnto them, and that, when they  
haue more need of it then they are, it may be, aware  
of. Such are they, the younger sort especially, that  
thinke scorne to take *advice* of their *Friends*, imagi-  
ning *themselves* <sup>s</sup> *wise enough to advise themselves*,  
and to make their owne choise. <sup>u</sup> That that pro-  
ueth the very bane, and vtter ouerthrow of many an  
one, that might well haue done well, if they would  
haue beene ruled by those that wished them well,  
and were both able and willing well to advise them:  
but refuse to hearken to any good advice, till it bee  
too late, when they come to be scourged soundly  
with a *rod* of their owne making.

<sup>q</sup> Ad poenitendum  
properat, cui qui  
iudicat. P. Syr.

<sup>r</sup> Temere consulta  
celerem poenitentia,  
sed eam seram &  
inutilem qui. Da-  
mocritus Actol. a-  
pud Liv. hist. l. 31.

<sup>s</sup> Ita Eques quidam  
Romanus uxorem  
prie sortitione du-  
ctam postmodum repu-  
diavit. Sueton. Ti-  
ber. c. 35.

<sup>u</sup> Confisus satis est  
in me mihi. Arabi-  
ne apud. Ouid.

Metam. lib 6. <sup>u</sup> Κακοῖς συμβόλοις χρησάμενος (ταῖς αὐτοῖς διαβολαῖς καὶ ἐκδημιώμας) ὁλε-  
θέρῳ αὐτοῖς δόξας τὸν γάμον, καὶ τὸν γάμον αὐτῷ γυναικὶς ἐπιτάφιστον ἐαυτοῖς. Hierocl. de  
nupt.

Thirdly,

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Thirdly, it serueth to reprove others that seeke amisse in another sort: they knocke at the wrong doore, they goe not the right way to worke; that seeke <sup>a</sup> by indirect courtes to ensnare the hearts and entangle the affections of those whom they desire, being vnder the power of others, passing by their *Parents*, or others vnder whose power they are; and whom as <sup>v</sup> God hath set in *his place*, so hee hath in part imparted to them *his power* of disposing, Such cannot expect any *bleſſing* from God on their *seeking*, *seeking* contrarie to *his word* and *will*.

Fourthly, those especially come here to be reprov-  
ued, that passe wholly by *God*, neuer looke vp to him: vse their owne industrie, it may be, and take aduice of their *Friends*, but neuer thinke on or looke after him that ought to be their *principall adviser*, their *chiefe Counsellor*, their best *Friend*, either to craue his aduice or to aske his good will. And no maruell, if so much neglecting him, they speed accordingly, they misse of that <sup>a</sup> that without him cannot be had. <sup>a</sup> Thou wouldest take it euill, that any man should be a *Suitor* to thy *Daughter*, and neuer come to aske thee thy good-will. Much more may *God* take it euill that thou shouldest seek to win his *Daughters* loue without crauing his good leaue.

Fifthly, Is such a *Wife* a *speciall Favour of God*? Then be carefull to reconcile thy selfe in the first place vnto God, if thou wouldest hope, or doest desire to haue such a *speciall fauour* at his hands. If thou desirest a *Mans Daughter*, thou wilt seeke to get *her Fathers good-will*: And if there haue beene any breach formerly betweene thee and him, thou wilt

vse 3.

<sup>a</sup> Genes. 34. 3.  
v Oi πορεύς ημῶν  
Θεῶν εὐχόμενος, ὅτι  
νῦν Δία Θεὸν ἱπ-  
στὸν. Hinc uel. de li-  
ber. offic. erg. par.  
Oūs δὲ δὲ τῆς ἐξ ὅ-  
δῳ αἰσῶν ὅτι α-  
μαρτίας τῆς Ibid.  
Itaque Mandatum  
s. de Parentibus ob-  
seruandis Tabule  
priori adjudicat  
Philo Iud. facitque  
μικτῶν, uti est ὁ-  
verā, ἐκ τῶν αὐτῶν.

vse 4.

<sup>a</sup> Taurus d. ὅτι  
αὐτοῦτον καὶ τῶν  
αὐτῶν, Ma-  
τίαν πορεύσιν. Eu-  
rip. Menalip. Eὐρῶν  
δὲ αὐτοῦς ὅτι ὁ-  
ραῖντος πορεύσιν.  
Æschyl. Eumen.

<sup>a</sup> Nam nec in terra  
liberi sine consensu  
patrum rite & jure  
nubunt. Terentiū, ad  
uxorem l. 2. Verba  
aureis literis scri-  
benda. Rhenan. in  
annot. Hinc pie vir-  
go orthodoxa ab  
Hæretico sollicitata,  
Αἰνὰ τοῦ πατρὸς  
τῶν ἀντρὶν δὲ τῶν  
κλῆ. Alex. Stro. 13.  
*Admonition.*

vse 5.



<sup>b</sup> Legantur quæ de  
Scipionis filia Tib.  
Graccho desponsa  
Liv. hist. l. 18. Val.  
Max. l. 4. c. 2. &  
Gell. noct. Attic. l.  
12. c. 8.

Use 6.

use all good meanes of working an accord and agreement betweene you, ere thou wilt come to make suit to him, to bestow *his Daughter* vpon thee. For little hope couldest thou haue to preuaile with him in a suit of that nature, <sup>b</sup> so long as there were jarre and enmitie between you otherwise. And how canst thou hope to obtaine the like *faueur* at Gods hands, if there be enmitie and hostilitie betweene him and thee?

Lastly, let such married persons as God hath blessed in this kinde, learne hence what cause they haue to be thankfull to God either for other. Yea let the jarres and discord that they see betweene other *Men* and *Women mismatched*, and the crosse and cursed cariage of them either toward other, together with the manifold annoiances and grievous mischieses and inconueniences that ensue ordinarily thereupon, be a meanes to put them in mind of Gods great mercie and goodnesse to them; and of his *speciall fauour* towards them; and to make them the more thankfull vnto him for the same.

And since that they haue receiued either other from God, let them herein strue to shew their thankfulness vnto God, by endeavouring to bring either other neerer vnto God, by <sup>c</sup> helping either other forward in the good waies of God: Doe either with other, as *Anna* did with her Sonne *Samuel*, as <sup>d</sup> she had him of God, so she bestowed him on God againe; returne either other againe to God, and labour to returne them <sup>e</sup> better than they receiued them. The better they shall make either other, the better shall they enioy either other: and the nearer they shall bring

<sup>a</sup> Hebr. 12. 24.  
εις παρεστημεν α-  
γαπης. αλλυλοισ  
† ἀρετιῶν & ἀ-  
γαπῶντες. Greg.  
Naz in Basil & in  
Aibinas. αἰς ὁδὸν  
ἐσθλῶν, ἀλλήλους  
ἐκτιμῶντες. Idem in  
Maccab.

<sup>d</sup> 1 Sam. 1. 11, 27.  
28.

<sup>e</sup> Ita Socrates Aes-  
chylino, qui se ei dono  
dederat, Habebo  
curæ, ut te melio-  
rem tibi reddam,  
quam accepi. Senec.  
de benef. l. 1. c. 8.

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bring either other to *God*, the more *good*, through  
*Gods Goodnesse*, shall they haue either of other. The  
more *Man* and *Wife* profit in the *Feare of God*,  
the more comfortably and conten-  
tedly shall they liue toge-  
ther, the better shall  
it be for them  
both.

*FINIS.*

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